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THE CHRISTIAN COLOURS

S. JOHN

[*Frontispiece.*

THE CHRISTIAN COLOURS

An Introduction to the Writings of S. John

BY

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ἐφάνθης ποτ', ὦ χρυσέας
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TO

MY CHILDREN

WHO WITH ME HAVE LOVED AND LOST;
AND WITH ME HAVE LOST AND FOUND.

And now I see with eye serene
The very pulse of the machine;
A Being breathing thoughtful breath,
A Traveller between life and death;
The reason firm, the temperate will,
Endurance, foresight, strength and skill;
A perfect Woman, nobly planned,
To warn, to comfort, and command,
And yet a Spirit still and bright
With something of angelic light.

ἀλλ᾽ ἀποπαύετε μηδ᾽ ἐπὶ πλείω
θρῆνον ἐγείρετε·
πάντως γὰρ ἔχει τάδε κῦρος.

All is best, though we oft doubt
What the unsearchable dispose
Of Highest Wisdom brings about
And ever best found in the close.

TO THE READER

THIS little book is, the writer hopes, the harbinger of a larger work. It is his ambition to give a new interpretation of what he regards as the three writings of one man—the Epistle, the Gospel and the Apocalypse—the Johannine Trilogy, and to show by cumulative proof from all three that S. John and his *alter ego* "prester John" are none other than Marcion.

In this volume he is not offering any of the literary grounds for that interpretation, but such grounds there are as, he thinks, will justify it. He must ask that his work should be judged on its own merits. S. John, whoever he was, it has always been felt, gives a very original interpretation of the Christian religion. The text of the Apocalypse and Epistle show that his heterodoxy was recognised in the earliest times. To interpret his Author from his own writings as he would any other literary product has been the single aim of this attempt. He believes that he

can show the Apocalypse as the most magnificent example of symbolic art in writing which the world possesses. Although the writer has not here entered fully into the great questions raised by these writings, he has indicated his attitude. It is a pity that friends cannot think alike—no doubt S. John felt that in his day.

The vision of the New Jerusalem is one that cannot but imprint itself upon the mind as the work of a superb artist. That implies it had a definite meaning for him. It is not simply ornamental. Nor does it refer only to the future life. He meant his vision to be reflected on earth. The city *descends* from heaven. Yet it is not a fanciful millennium—such as the current and traditional interpretation makes it. The writer hopes to show that this millennium idea is a complete misconception. But it was meant to be reflected in a definite and reasonable community of life. There has been added, therefore, a sermon on the civic ideal which Christianity holds out to the world. This sermon was preached seventeen years ago. There are no doubt some immature and impracticable ideals in it. But the writer thinks that there are some hints which might be acted upon

with advantage. He has made practically no change. He has also included an effort in verse, which may help to the understanding of the last chapters of the Apocalypse.

πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει.

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PLAN OF HEAVENLY CITY . . . . *At end*

THE CHRISTIAN COLOURS

I

THE JOHANNINE TRILOGY (EPISTLE, GOSPEL, APOCALYPSE)

THE Johannine writings revolve round three thoughts of God—Grace, Truth, Love. These are the Way, the Truth, and the Life of the Gospel. They are he that was, he that is coming, and he that is of the Apocalypse. They are the Light, the Spirit and Love of the Epistle. But the essential Truth, the absolute Being of God, is Love. Love is the actual Life of God. It is manifested to men as Grace—the Good Will—and Truth—the Real expression of that Will. The part of Love which is inexpressible, immune, immaculate and immortal is denoted by Spirit.

The Epistle, the Gospel and the Apocalypse fall into line as a great Trilogy of one writer. The Prologos or the three Epistles set forth the κοινωνία or fellowship of the Father and

Son in the Spirit which was from the beginning, and also the threefold κοινωνία which has been erected on earth, Faith, Hope, Love (corresponding to the three Epistles). The Logos or the Gospel contains the drama of the Incarnation in which the Logos is actually revealed as flesh, and interprets the κοινωνία of Love in the life of Spirit. The Epilogos or Apocalypse contains the whole drama of creation as interpreted in the light of the Spirit, for the witness of Jesus is the Spirit of prophecy.

So too each of these works is a threefold revelation. The Epistle shows how God revealed Himself as the light of Grace in order that He might win to Himself all His creatures as His own children, and so enable them to realise this fellowship of love; thus enabling them by the mind of the Spirit which He gave them to apprehend His purpose and attain to His Life. The Prologue of the Gospel gives the pre-incarnation manifestation of God as the light of Reason; the Logos of the Gospel is the manifestation of God in incarnation as the Spirit of Truth; the Epilogos being the post-incarnation manifestation of God as the Love of the Christian communion. The pre-incarnation manifestation of Reason culminates in the Grace of the

incarnation; the manifestation of Grace culminates in the Truth of the Spirit; and the manifestation of Truth culminates in the Love represented by the witness of the Beloved disciple. The Prologue was written that men may see that it is God only begotten who is interpreting God in the Gospel; the Logos of the Gospel was written that those who believe in the interpreter may have Life in Love; the Epilogue concludes with the assertion that Love is the witness who wrote it; and we, the Christian communion, know that the witness of Love is true. The Prologue of the Apocalypse introduces us to the Risen and Ascended Lord. The whole panorama of creation is revealed before us, leading up to the death on the Cross; this leads to the proclamation and trumpeting of the Logos of Life throughout the world to Jew and Gentile; culminating in the actual descent of the City of Truth from heaven to earth in the shape of the Christian communion which now shares uninterrupted fellowship with the Church Triumphant in heaven, of which all are invited to taste and to partake. The Logos of Life is Grace, the Logos of God is Truth or Spirit, and the Logos which was from the beginning is Love—eternal, all-ruling, and all-conquering. Love is the Truth which was

from the beginning, and it is the Truth which outlasts all else, when it has subdued everything else to itself.

Nothing can be said here as to the writer, except that he seems to refer to his three works when he says that he bore witness to the Logos of God and the witness of Jesus Christ and whatever he saw (Rev. i. 21).[1] In the Epistles he himself bears witness to the truth. In the Gospel he gives us the witness which Jesus Christ bore to the truth (John xviii. 37). In the Apocalypse he presents us with a picture of the Truth itself as he saw it, with the aid of the Spirit, which Jesus sent (Rev. i. 19). This he regards as the object of his existence and the reason for his coming into the world. The present writer believes that S. John so describes this in Rev. i. 9: "I came into being in the island which is called Patmos, on account of the Logos of God, and of the witness of Jesus." It would then be parallel to the words of the Logos Himself: "For this end have I come into being, and for this end have I come into the world, in order that I may bear witness to the truth; everyone that is of the truth

[1] If ὅσα εἶδε is the right reading, he simply refers to the first two, and the apposition implies that he bore witness of all that his faith enabled him to see.

heareth my voice." S. John hears the voice at the opening scene of the Apocalypse, and receives the revelation, which is the crowning event in his life. S. John set himself to show that the old mythology and beautiful legends of Greece were fulfilled in Christ just as truly and just as completely as the Old Testament, with this difference—that the Truth of the Law which came through Jesus Christ was a development of Judaism, but the grace and the beauty and the reason of it was evolved through Greece.

II

THE GOD OF LOVE (EPISTLE) [1]

I. The Prologue. The Faculty of Faith.

II. The Witness. Philo.
   1. De Caritate.
   2. De Fortitudine.
   3. De Pœnitentia.
   4. James.
   5. 1 Peter.
   6. 2 Peter.
   7. Colossians.

III. The Finding. Plato.
   1. Phædo.
   2. Theætetus.
   3. Phædrus.
   4. Swedenborg.
   5. Thomas Hardy.
   6. Bernard Shaw.
   7. H. G. Wells.

IV. The Manifestation. The Epistles.
   1. Prologue.
   2. Witness.
   3. Finding.
   4. Manifestation.
   5. Epiphany.
   6. Glory.
   7. Parousia.

[1] Title and Table of Contents of work on the Epistle which the writer hopes soon to publish in 2 vols. Vol. I.: Introductions, Greek Text, Translation. Vol. II.: Essays and Commentary.

V. The Epiphany. 2 and 3 John.
VI. The Glory. The Energy of Hope.
VII. The Parousia. The Work of Love.

Analysis of Epistle

I. The Prologue (i. 1–4). The Logos of Life (Grace) : in the Communion of the Father and Son.
II. The Witness (i. 5–ii. 6). To the Logos. Light of Reason and Grace.
III. The Finding (ii. 7–17). Of the Logos : in Love of the Brethren.
IV. The Manifestation (ii. 18–iii. 12). Of the Logos.
(1) Faith (ii. 18–24).
(2) Hope (ii. 25–29).
(3) Love (iii. 1–12).
V. The Epiphany (iii. 13–iv. 6). Of the Logos. Love of the Brethren shining through Hate.
VI. The Glory (iv. 7–21). Of the Logos. Love.
VII. The Parousia (v. 1–13). Of the Logos : as Spirit (Truth).
VIII. The Epilogue (v. 14–21). Freedom of access to True God and Eternal Life.

The course of our Lord's life renders it probable that He was born an Essene, but that His heart of love made it impossible for Him to be satisfied with the narrow and petrifying code of this Jewish sect. We find Him protesting against a religious observance which led to inhumanity. At every turn of His teaching He upholds the law of charity as against any written law. He will not recog-

nise a zeal which simply aims at making proselytes. It may very well be that it was Jesus Himself who gave to Essenism that therapeutic turn of which we find evidence in the pages of Philo. For a narrow national view a world-wide outlook is substituted; instead of an appeal to tradition an appeal to reason and conscience is enforced.

The vain attempt to be immaculate and blameless by keeping laws is replaced by the desire to be true to a person. Belief in a person becomes the ground of action, and not obedience to a society and its code of laws. The Essenes had cultivated an ideal society; they did believe, and believed fervently, in God. But it was a God tied down to their society; it was a person who was only another name for a tradition and code of laws. The only laws by which a believer in God can be bound are the laws of nature. But God cannot be regarded as being limited by them. Yet they are a revelation of his will, of his righteousness. But by itself nature is inadequate—with it must go the revelation of human history, the accumulated experience of history, or science in its widest sense. Yet these revelations can only be appreciated in as far as they are grasped by the reason and the conscience of the indi-

vidual. It is the heart and mind of man which is in the last resort the interpreter of God. This is where the belief in a person makes itself felt. Jesus Christ has His position in the world because He is a revelation of the heart and mind of God. The Christian Bible cannot be made to limit God's revelation, but it has been tested and tried as the most reliable witness of the heart of man; and it finds its key in the life and death of Jesus Christ. So, as Jesus Christ is the norm of the Bible, so the Bible is the touchstone of all other books and revelations of God, holding forth both in a person and in a book—a God of Love.

The Epistle is written to those who, like the author, had belonged to a fellowship or communion of Therapeutæ. These were not limited to the Jewish nation. They opened their doors to all the world. They did not exclude women as the Essenes did. They regarded the law as being the body, but the spirit was the goodwill of the individual. They held a mystical view of God, and lived a contemplative life, making it their chief aim to understand more about God, and attain to a closer vision of His truth (1 John i. 1). S. John invites them to see the Truth in Jesus; to find in Him the end for which

they are seeking; to accept Him as the genuine revelation of the Father. While God is to them the light of reason, he finds Him in the light of Grace revealed in Jesus Christ and His Cross.

Hence the emphasis which he places on Sin, which marks the difference between Christianity and previous systems like Stoicism, which possessed many excellent features but had a wrong foundation. The fellowship of the Therapeutæ was based on knowledge, and consisted in perfection. The fellowship of Christianity is based on Grace, and consists in mutual forgiveness and the acknowledgment that human perfection is unattainable apart from the atonement of Jesus Christ. The victory which overcomes the world is therefore Faith in the Incarnation; the bond of fellowship is the free forgiveness which it has brought to the world. This has impressed a new mind and consciousness upon humanity, which can now realise its true relation to the Creator. It has given a new hope of an eternal life which consists in genuine Love. The Hate of the world, although it may seem to triumph, has really been conquered in the victory of the Cross. The Christian knows for a certainty that every good thing will be his, and that he is armed with a power

which must ultimately prevail against every form of lie and deception, because in Jesus Christ everything is genuine, and the sole ground of reality is obedience to the dictates of love.

III

THE GOSPEL OF SPIRIT (GOSPEL) [1]

I. The Prologue. The Doctrine of the Trinity.

II. The Witness. Philo.
1. Philo.
2. The Migration.
3. The Places.
4. The Characters.
5. The Numbers.
6. The Signs.
7. The Allegory.

III. The Finding. S. Paul.
1. The Epistle.
2. S. Paul.
3. The Acts of the Apostles.
4. Essenes and Therapeutæ.
5. The Synoptics.
6. The Prophets.
7. Other Literature.

IV. The Manifestation. The Gospel.
1. Prologue.
2. Witness.
3. Finding.
4. Manifestation.

[1] Title and Table of Contents of work on the Gospel which the writer hopes soon to publish in 2 vols. Vol. I.: Introductions, Greek Text, Translation. Vol. II.: Essays and Commentary.

5. Epiphany.
6. The Glory.
7. The Parousia.

V. The Epiphany. The Epilogue (ch. xxi.).
VI. The Glory. The Religion of the Incarnation.
VII. The Parousia. The Church of England.

Analysis of Gospel

I. The Prologue (i. 1–18). The True Light: pre-incarnate Logos (Love).
II. The Witness (i. 5–ii. 6). To the Light. John (Repentance).
III. The Finding (i. 37–51). Of the Light by the Virtues in the World.
IV. The Manifestation (ii. 1–xiii. 30). Of the Light.
  (1) The Cycle of the Way. Grace (ii. 1–iv. 54).
  (2) The Cycle of the Truth. Spirit (v. 1–x. 42).
  (3) The Cycle of the Life. Love (xi. 1–xiii. 30).
V. The Epiphany (xiii. 31–xvii.). Of the Light. Shining in darkness of Hate.
VI. The Glory (xviii.–xx. 18). Of the Light. Grace and Truth (Crucifixion and Resurrection).
VII. The Parousia (xx. 19–51). Of the Light: as Paraclete.
VIII. The Epilogue (xxi.). True Life. Post-incarnate Love of Christian Communion.

Having set forth the Faith which he has with regard to the Logos of Life (Grace) and

the communion and fellowship which it has brought, the writer proceeds in the Gospel to detail the drama of Redemption in which the Logos (Love) came into being as flesh, and through His glorification in the Cross brought the gift of the Spirit of Truth into the world. This was the genuine light of God shining upon a sinning world, and reconciling it to the Father's love.

Love was from all eternity, and in time manifested its fullness in the person of Jesus Christ. He proclaimed the way of Grace, the truth of the Spirit and the Life of Love. This is set forth in the six signs of the Gospel, culminating in the Resurrection itself, which is the seventh.

John proclaims the Repentance which is the necessary qualification for reconciliation. The representatives of the wisdom and virtue of the world find their way to the light through Him. The Logos manifests His glory at Cana by turning the water of repentance into the wine of grace, and His disciples believe in Him. He reveals the true nature of faith to the woman of Samaria and heals the son of Israel in return for his perfect faith and trust in His word. He now gives life and health to the man who was quite impotent in bondage to the law, and enables him to walk in

grace. He feeds the world with the words of the Gospel, and teaches the source of eternal life in His death and resurrection. After much controversy with the Jews, who are strangers to repentance and therefore cannot recognise Him, He gives sight to the man born blind, thus creating the true man by repentance and faith from one born in the ignorance of the world. He reveals the true nature of His flock, which is to embrace both Jew and Gentile, and can only be entered by the door of Love. He now raises to newness of life him who has died to the old man, and has been buried with him in baptism, and been born anew into the divine fellowship of Faith, Hope and Love—represented by Martha, Mary and Lazarus. These now offer their tribute to Him, as the Glory of the new family which has been established on earth. He then imparts the divine forgiveness by washing the disciples' feet, and prepares them for their future work.

In the parting discourses the Logos explains the meaning of His signs. He is going the way of the Cross; but though parted from their gaze He will be ever present to the eye of faith. He is going away to prepare a place for His followers. They cannot follow Him now, for He alone can do the work

of atonement, but they will follow Him to glory later. He will send the perpetual earnest of His presence into their hearts, which will guide them into all the truth. They will draw life from Him by abiding in His word, and being true to His commandment of love. But the world will go on hating, because it has not learnt to love. But they are known of the Father, and He will make everything plain, and satisfy them that all things work together for good.

Both the Jewish High Priest and the Roman Governor are entirely ignorant of His nature and allow Hate to do its work. But nevertheless they are made to acknowledge that He is free from sin, and is manifestly making atonement for the sins of others. Hate and Sin are crucified with Jesus—He takes them both away. The blood of life and the living water of forgiveness stream from His side, when the goad of sin pierces His dead body, and the spirit is delivered up to the Father, while the Logos is laid to rest in Paradise. Love rises triumphant on the third day, baptizes the disciples with Holy Spirit, and appears as the Risen Lord to the doubting but genuine Thomas, and receives from him the worship as Lord and God. Finally, He appears and dines with them in the new

kingdom, when the fellowship and communion of the Spirit has finally been established, of which the disciple whom Jesus loved is the living symbol. That Love is THE TRUTH is the final message of the Gospel.

IV

THE CITY OF TRUTH (REVELATION) [1]

I. THE PROLOGUE. Law as International.

II. THE WITNESS. Philo.
1. De Incorruptibilitate Mundi.
2. Aratus.
3. Theophrastus.
4. Ezekiel.
5. Daniel.
6. Zechariah.
7. Psalms.

III. THE FINDING. Marcion.
1. Clement of Alexandria.
2. Irenæus.
3. Tertullian.
4. Patmos.
5. Alexandria.
6. Byzantium.
7. Rome.

IV. THE MANIFESTATION. The Apocalypse.
1. The Prologue.
2. The Witness.
3. The Finding.
4. The Manifestation.
5. The Epiphany.
6. The Glory.
7. The Parousia.

V. THE EPIPHANY. The Epilogue (xxii. 6–31).

[1] Title and Table of Contents of work on the Apocalypse which the writer hopes soon to publish in 2 vols. Vol. I.: Introductions, Greek Text, Translation. Vol. II.: Essays and Commentary.

VI. The Glory. Religion as Catholic.
VII. The Parousia. The World as a City.

Analysis of Apocalypse

I. The Prologue (i. 1–20). The true Revelation. Jesus Christ—the Logos of God (Truth).
II. The Witness (ii.–iii.). To the Revelation. John—the Angel of Truth.
III. The Finding (iv.–v.). Of the Revelation: by the Lamb—the Book of Life.
IV. The Manifestation (vi.–xvi.). Of the Revelation.
  (1) Of the Father in Creation. Seven Seals (vii.–viii. 1).
  (2) Of the Son in Redemption. Seven Trumpets (viii. 2–xiv. 5).
  (3) Of the Spirit in Judgment. Seven Phials (xiv. 6–xvi. 21).
V. The Epiphany (xvii.–xix. 10). Of the Revelation. Victory over Hate.
VI. The Glory (xix. 10–xx. 15). Of the Revelation. Love returns in Triumph.
VII. The Parousia (xxi.–xxii. 5). Of the Revelation. New Jerusalem.
VIII. The Epilogue (xxii. 6–21). Truth and Love united in City of Spirit.

The Risen and Ascended Jesus now reveals the Truth which He has received from the Father to His slave John. The voice of the Logos comes to him, and he beholds Him walking in the midst of the Churches, and He sends him to tell the truth to the seven Churches. The door of grace then opens in

heaven and he sees a vision of the Deity. Love and Truth are surrounded by the elders who have given their lives for their sake—the circle of Grace. The seven Spirits of God and the glassy sea of Spirit complete the picture. Four living elements of Nature, with their respective six-winged Hours, are there anticipating the consummation of creation. The Lamb (Logos) finds the book of life, and receives the worship of creation. Its seven seals, the seven spirits—Joy, Patience, Grace, Truth, Faith, Hope, Love—are successively revealed, leading up to the death of the Logos, the final manifestation of Love. The conquests of the Lamb are foreshadowed, and the wider circle of Grace, both from those under the law and those without the law—the tribes of Israel and the thousands of the redeemed humanity—show the end of creation. These great spiritual gifts are now proclaimed to the world by the seven angels with trumpets. They lead up to the conquest of Jerusalem by the Logos of life and the establishment of the Communion of Spirit upon earth. The various persecutions and the rise of the bloody tyranny and apotheosis of the Cæsars are shown by signs. The banishment of Hate from the Communion, and the salvation of those who have left all

and followed the Lamb, lead to the outpouring of the Spirit's gift upon all the world. This leads to the utter destruction of the old Jerusalem and of Rome, and the ushering in of the final struggle between Love and Hate in the world by the triumphant return of Love and the establishment of the Church in all the world, and the destruction of the adverse forces in the lake of Truth. The Heavenly City now descends, adumbrating the gradual victory of Love and Truth, which will be described in this book.

The Trilogy thus corresponds to the threefold name of God adopted by the writer. He eternally is, as Love; He eternally was, as Grace; He is eternally coming as Spirit or Truth. The Epistle connects the final Logos with the light of reason which shone from the beginning of Creation, and the Spirit of Truth which is constantly being revealed, and finds its ultimate in Eternal Life.

The Gospel shows how this transformation was effected through Jesus Christ. The Reason of Love is Grace, and the end of Love is Life; so the Logos came into being as flesh in order to bear witness to the ultimate Truth. The Apocalypse shows in a series of evolutionary developments how Love and Truth ultimately gain the victory over

all Hate and Falsehood, and culminates in the revelation of a City of God in which Love and Truth are all in all—surely the noblest example of symbolic art in writing which the world possesses.

The Seer sees the city first in a vision, and then the details are shown to him afterwards and explained. Before the great white throne of love, and from the face of Him that is set upon it—Truth—the old heaven and earth flee away. He now saw a new heaven and a new earth. This is the regeneration, when creation itself has been freed from the bondage of corruption and been brought into the freedom of the glory of the children of God (Rom. viii. 21). The first heaven stood for falsehood, because it separated from the true God. The heavenly bodies, which really were signs of His glory, and published it abroad and interpreted it to those who had ears to hear (Ps. xix. 1), had been falsely made into gods and goddesses. Every one of the twelve signs of the Zodiac is shown to have been fulfilled in the incarnate Lord. Love, Joy, Peace, Grace, Repentance, Faith, Patience, Forgiveness, Redemption, Truth, Hope, Life (Love). These are the twelve apostles of the Lamb, the names of the twelve foundations of the New Jerusalem.

The new heaven, therefore, stands for Truth, the preliminary to the new city of Spirit. The first earth was Hate. That has now departed and been replaced by the love of the Father. The Sea, which stood for Lawlessness or Sin, is no more. That, too, has been regenerated. Its place is taken by the glassy sea or glacier of Spirit which surrounds the throne of Deity. He sees the holy city descending—new—from this heaven from the Father. The old one had been destroyed. It was made ready like a bride adorned for her husband. The preparation of the Gospel of peace instead of the ceaseless warfare of Hate. In the new communion God Himself shall be dwelling with men, in the love and fellowship thus afforded. They shall be His soldiers—an army of Peace and Truth—instead of the warfare of the earth. The sense of His presence will wipe away every tear from the eyes of His people. Tears of sorrow are replaced by tears of repentance, which lead to true peace, for the sorrow of the world wrought death and despair. That now disappears—and with it the sorrow of the world, its crying over spilt milk, its clamour, its toil and *ennui*—these things are swallowed up of life in the new communion. The Lamb on the throne declares that the

new creation is in process now. The voice of the Logos directs the seer to set down the record—for the words are absolutely genuine and credible. In fact he told him they had already come into being. He is the Alpha and Omega—that is, Love. This designation represents the Greek word for I love—A gap O. The A stands for the divine Love which was in the beginning; the O for Love realised as Life—in Jesus Christ and His communion. The Beginning and the End is the Logos and the Spirit. The Logos represents the starting-point of creation and of all regeneration. The Logos—Love—or Jesus Christ, and also the Logos of Truth or word of the Gospel, preached by His minister. The End is the Spirit—the fruit or harvest of all Life. To him that believes and repents and so thirsts for forgiveness, the Logos will give the living water of forgiveness—freely, without cost, without desert, without any other reason than His boundless grace. He that thus overcomes the world of Hate and Sin will become an heir of the new creation. He will be given a right and title—not indeed founded upon his merits, but upon his will to do. The Logos will be to Him as God. He will truly represent the Father to Him even on earth; he shall be accepted as a son

in the beloved, hearing His voice and sharing His joy. But those who reject His proffered grace, the cowards who dare not face persecution and death, but who recant—the unbelieving who deliberately reject the faith—those who cause an abomination, who take part in the immoral practices of the heathen—the adulterers—the sorcerers—all those who use magic arts of healing and pretend to work miracles—the idolaters, and all liars,—this is a comprehensive Johannine term for all forms of evil—they are all doing a lie, because they are not doing the truth—their portion is in the lake which burns with fire and brimstone. They will be tested—with the truth; and the brimstone stands for grace. It is a testing by means of the truth, but it is tempered by grace, as in the case of those who were tested in this life. The second death is thus practically the purgatory of the mediæval Church, except that it is a perfectly reasonable one. It simply means that sooner or later a man has to face reality. If he does not do so in this life, he will have to do so in the future life if God is a God of Truth. Nevertheless, grace still abounds. God is always greater than the human heart and mind and knows all things.

The angel of Love now came and spake with the Seer, and shows him the Lamb's

wife. This is the glorified Church. As each of the seven churches is the bride of its angel, so the Church as a whole—the Church triumphant—THE CHURCH—is the bride of the Logos Himself.

He took him away in spirit on to a great and high mountain. This mountain is Grace (Zech. iv. 7). It replaces Sinai, which stood for Law—which has been abused as an instrument of destroying the Faith. It is suggested in the first place by (Gal. iv. 26) "Jerusalem above is free, and is the mother of us all." There is also a fairly obvious contrast with the temptation to save the world by force—the devil (Hate) takes him "into a very high mountain, and shows him all the kingdoms of the world" (Matt. iv. 8). The dream of faith has now come true, and the Jerusalem which the Lamb has created new is now shown the Seer in reality by Jesus Christ. Although it is doubtless a description of Heaven, it must be remembered that Heaven and Earth are not separated now. The New Jerusalem *descends* from heaven. That is a sufficient answer to those who would make it refer only to the life to come. All heavenly things are reflected on earth in S. John. It possesses the glory of God—Love. This is its illumination—its atmosphere—its radiance—like that

of a priceless gem—the white crystal light of the Jasper. Its wall, like the mountain on which it stands, is great and high—Redemption. Both the grace and salvation of God pass our understanding. It is a safe defence—pierced by twelve gateways. In charge of these are twelve angels—the spiritual qualities which have already been enumerated. The names written upon them are the names of the twelve tribes of Israel, enumerated in vii. 5–8. But these too stand for permanent qualities. They are the pre-Christian avenues which lead to Christ—the old commandments, as it were, which are also new in Christ.

The four corners of the earth are East (Hate), West (Falsehood), North (Unbelief), South (Idolatry). There are three gateways which lead away from each of these. Away from the East (Hate), Blessing, Glory, Honour, in charge of the angels of Joy, Love, Peace, respectively. Away from the North (Unbelief), Wisdom, Strength, Riches, in charge of the angels of Repentance, Faith and Grace. Away from the West (Falsehood), Praise, Power, Thanksgiving, in charge of the angels of Redemption, Truth and Patience. Away from the South (Idolatry), Purity, Virtue, Salvation, in charge of the angels of Hope, Life and Forgiveness.

The twelve foundations of the wall of the city—described as the names of the twelve apostles of the Lamb—are the same as the twelve angels who are in charge of the twelve avenues or gateways—the individuals being merged in the quality for which they stand. He that is speaking with the Seer (xxi. 15) irresistibly suggests John iv. 25–6. "The woman saith to him, I know that Messiah is coming, he that is called Christ; whenever he comes, he will tell us everything. Jesus saith to her, I am he that is speaking to thee."

It is difficult to resist the conclusion, confirmed in many other ways, that the writer means us to regard the Angel of Love as Jesus Himself. Love has a measure—the gold suggests that this measure is Truth. Love measures everything by truth, for genuineness and reality are the first essential. The reed (meaning also a pen) is retained from Ezek. xl. 5 to indicate that the writer's book is a measure of the truth. There is a reference not only to Ezekiel, but also to Psalm xlv. (xliv.): "My tongue is a reed of a caustic writer." The truth is the measure for Christians, and that truth is embodied in Jesus Christ. But the nations at large are ruled with a rod—of iron—justice, until they learn

to love the truth. The Psalm (ii.) suggests the lawlessness of the heathen, who have to be taught the elementary demands of justice before they can appreciate the truth as it is in Jesus. This follows the method and the order of the divine economy, by which war has been necessary to enforce justice; but in the light of Grace this is superseded by the Truth, for Love has cast out Hate. This is the war in heaven (xii. 7). The question cannot be entered into fully here. But the fact that S. John describes the Revelation as that of Jesus Christ, which God gave to him to show, makes it practically certain that the Angel who shows him is none other than Jesus Christ. This is the real crux of the Apocalypse. The Truth then is the real measure of the city itself—of the gateways, and of the wall. For the pure gold of the city is a measure of its sterling quality—there is nothing worthless in it. The grace by which it is entered is measured only by the illimitable truth of the love of God, and its wall of Redemption is no fanciful limitation—no hard and fast exclusiveness—no device to bar freedom—in other words, no prison wall. "Stone walls do not a prison make, nor iron bars a cage." That is the measure of its wall—it is a Salvation which makes free, a

wall which defends from the bondage of lawlessness.

The city lies foursquare—its four corners are Faith, Hope and Love—which have helped to build it—and Glory, its glory being the Lamb, the glory of God. The square also denotes its completeness and perfection. The Love and Truth of God are as broad as they are long. They are not only long-enduring—continuous and persistent. These great qualities are denoted by length. Truth goes straight on regardless of error. Love may meet with reverses innumerable, but it cannot be stopped. But the Love of God is broader than man's mind, and also His Truth. They are all-embracing. But it is in the fact that the height is equal too that God is chiefly distinguished from man. The Love of God is as high as it is broad. As the heaven is high above the earth so great is His mercy towards them that fear Him. The measure is twelve myriads of stadia—15,000 miles each dimension—a perfect cube, that is to say. One hundred and twenty may possibly go back to the numbers of that first little band mentioned in Acts i. 15. At any rate it would not fail to strike him that it is a multiple of 15 × 8—15 denoted the holy family in the Gospel—Bethany, and 8

denoting the full fruition and harvest or Parousia.

We may smile, if we like, at these numbers to-day, but there is not the least doubt that they had a very real meaning for S. John. So too the ten thousand is a symbolic number. Philo says, "as one is the beginning of numbers, so the end of numbers according to the first addition is ten thousand—the greatest and most perfect limit."

Thus Truth finds that the limit of perfection is the real communion and fellowship, represented by the "love of the brotherhood." The length and breadth and depth and height may also have suggested to S. John, God Himself: the length being the Way—Grace; the breadth being Truth, and the height being the Life—Love; whereas if it is looked at from the point of view of depth, it denotes the Spirit. "O the depth of the riches and of the wisdom and of the knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. xi. 33). But this is by no means all that the numbers mean. Twelve stands for a disciple—Ten for the Logos or true God—Love. The square of a number denotes harmony, and the cube, reality.

Thus there is the perfection of the divine fellowship with his own people in the Father's

House, for that is what is here portrayed for us. A hundred and forty-four is the perfection of humanity, angelic in its rank. The thousand denotes that divine part of the Logos in procuring the salvation of His people—in the building of the wall. The structure of the wall is Jasper. The " very body " of the wall—that which holds it together—is Love, and the city is all of pure gold—like pure glass. Gold as the thing of value—Truth—like pure glass it is a clear mirror. No lie partakes of it. The shimmer of glass also suggests the mystery of the Spirit. The foundations of salvation are said to be adorned with every precious stone, because the actual and real foundation is Jesus Christ alone. He is doubtless the first foundation; but the precious stones are really only symbols of the qualities which adorn Him. So though God is Love—and the beloved disciple is Love too—there is all the interval of salvation between the love of man and the love of God—and we love simply because He loved us. The Sapphire is Joy; the Chalcedony, Peace; the Emerald, Grace; Sardonyx, Repentance; Sardius, Faith; Chrysolite, Patience; Beryl, Forgiveness; Topaz, Redemption; Chrysoprase, Truth; Hyacinth, Hope; Amethyst, Life or Love.

The twelve gateways are twelve pearls. Each one is made out of one single pearl. The city can only be entered through Grace. That is the avenue or gateway. It is cut out of a single pearl to show the completeness, as well as the uniqueness of the work of Grace. It may have been chosen for this place alone, because it is the only one which is due to animal origin; perhaps to denote the Incarnation; and if we think of the shell and mother-of-pearl being included in the whole, it may be that we are to think of the Mother of Jesus, who originally stands for Hope. As Theophrastus tells us, it is not clear, like the street of the city, by nature, because it has mixed in the falsehood of earth. It is precious, but it has partaken of the clouds and conflicts of error. The street—the broad—of the city is gold, pure as clear glass. Truth is without admixture, and so the Truth faithfully reflects the Love of God. Grace wins the entrance to the beatific vision. Pearls are used, he tells us, for bracelets—necklaces—the same word denoting harbours and havens. That is what it is here. It is the haven where all would really be—the outward adorning has become the inward grace of a meek and quiet spirit, which is, in the sight of God, of great price. The broad or the street

of it is not to be regarded as a narrow way running through, but as the whole area, for there is no more possibility of wandering from a path. It is all truth. Wayfarers, though fools, shall not err therein.

The New Jerusalem is itself the temple, that is why the Seer saw no temple in it. God the All-Ruler is Love—the Logos; the Lamb which supersedes the Logos in the Apocalypse is the Truth. The city has no need of the sun or of the moon, for Love lightened it even as the Logos lightened every man coming into the world. The Lamp of the city is the Lamb, for the Truth is the mirror which reflects His Glory. The nations or the Gentiles walk through the light of its love, even in their ignorance. The virtues of the world—the Kings of the Earth—all bring their glory into it. They are all represented in the pleroma of Love. The gateways are open all day; there is nothing to fear as in the Gospel when the doors were closed for fear of the Jews. Perfect love casts out fear. There is no more fear of hate—night. The gates of Janus were open during war time; the door of grace is open during eternal peace. Men will bring their glory and honour into the city of peace; these will no longer be the attributes of war.

"Peace hath her victories no less renowned than war." Nothing common or unclean (Acts x. 14) will be found there, for such a distinction is impossible where it is all of grace; only those who have defiled themselves with the false deities, and have made a lie of Love and Truth, will be excluded; but not even they if they have been cleansed by grace and been written in the Lamb's book of life (Phil. iv. 3). The whole idea of the temple and the foundations goes back to S. Paul (1 Cor. iii. 11). "Other foundation can no man lay beside that which is laid—Jesus Christ. And if anyone builds upon the foundation, gold, silver, precious stones, wood, grass, stubble—each one's work will become manifest. For the Day will make it plain, because it is revealed in fire (truth), and the fire itself will test each man's work. . . . Know ye not that ye are a temple of God and the Spirit of God dwells in you?" From the throne of Love and Truth there comes a river of water of life—forgiveness—bright as crystal. The love of God gives to it its lustre, and the crystal suggests the eternal glacier of Spirit and Truth which mingles with it. In the midst of the broad expanse and in the midst of the river, and on this side and on that, is a tree of life,

bearing twelve crops, each producing its own crop every month, and the leaves of the tree are for the healing of the nations. This somewhat mystifying passage must be dealt with by itself, so it will be left for a moment.

There shall no longer be any curse. This refers generally to the curses pronounced in the Old Testament upon certain tribes, and upon certain sins, and in particular to the passage in Zechariah from which the phrase is taken (Zech. xiv. 11). But the real meaning is from S. Paul: "Christ redeemed us from the curse of the law" (Gal. iii. 13). The Law is no longer required, for all have the mind of Christ and have learnt the lesson of Grace. The throne of God and of the Lamb —Love and Truth—are there, the inmost circle of Deity from which all springs. His slaves shall serve and worship Him. His slaves are those whom Christ has bought back from the slavery of sin. They are slaves of God because they have been set free from themselves. It is a willing bondage —perfect freedom—whose service is perfect freedom—not due to fear, but to love and gratitude for the infinite grace which has been bestowed upon them. The verb for hired

service is deliberately chosen for this reason, to show that there is no merit—it is a service in return for incalculable gifts. Although on earth such a position may have been entirely falsified, yet now they see His face, they see the truth, and realise the facts as God sees them, and His love—His name—is inscribed on their foreheads—it is part of their thinking being, as all real love is.

There shall be no more night. This is not an idle repetition. When used before (xxi. 25) it was used literally. The gateways will not be closed by day—it is no use saying at night, because there is not such a thing. The Hate referred to there is outside; there is no need to guard against it from outside. Here the word is allegorical. No Hate any longer exists in the Heavenly Jerusalem. It is entirely conquered inside—as it was outside by Grace and Love. And now we develop to the culminating point of the revelation. It has baffled many by its apparent contradiction of what has gone before. But it is simply the final move in the Pauline eschatology. Then comes the end, whenever He delivers the kingdom to God, even the Father; whenever He does away with all rule, and all authority and power. For He must reign

until He puts all enemies under His feet. The last enemy to be done away is death. For He subjected everything under His feet. But when He says that everything has been subjected, it is plain that He is excepted who did subject all things unto Him. Whenever then all things are subjected to Him, then the Son also Himself shall be subjected to Him that did subject everything to Him, that God may be all in all (1 Cor. xv. 24–8). This is evidently what happens here. We have been told that God enlightened the New Jerusalem, and that the Lamb is the lamp of it, and through this light the nations walk. We are now told what happens in the end, when all nations have been gathered in and when Hate has been finally conquered. They now have not any need even of the lamp itself, or of the Sun. These were literal, now they are used metaphorically as we saw in the case of Night. The Sun is the symbol for Truth. Now the inhabitants of the New Jerusalem have no more need of the Lamp of Grace, nor of the Sun of Truth, because the Truth itself—Love—will make light upon them—will set His light and His grace upon them—not simply enlighten the city, but each one of the inhabitants shall be a self-

giving light through the transcendent power of Him who is the Light itself behind Sun and Moon; and thus endowed and equipped with eternal light, they—and not only He—shall reign for ever and ever.

V

THE TREE OF LIFE (GRACE)

THE description of this part of the Heavenly City goes back to the Garden of Eden. The central object is the tree of life in the midst of Paradise. There is a river issuing forth which branches into four parts. Philo's interpretation helps us to see the real picture which is drawn for us here. The throne of Love and Truth is in the middle of the City. This represents the throne of God and of the Lamb. Love is the innermost communion of all. It is *essential* Deity. *The* tree of Life is there, where Love and Grace are blended in one. It is inside the circle of deity as the Logos or the Lamb; it is outside[1] as to its power or faculty as Jesus Christ, with His twelve virtues. We are to conceive that each of these spiritual qualities is a tree bringing forth its own fruit or crop. This takes us back to the first picture, where the twenty-four elders represent the circle of Grace,

[1] This double aspect goes back to Philo i. 55. *Leg. Alleg.* i. § 18.

SYMBOL OF THE TRINITY

[*To face page* 40.

or the Brotherhood of the Church, and the Glassy Sea represents the universal fellowship of the Spirit which binds all life. This is a kind of ocean stream or glacier which produces the four streams of water of life—Forgiveness. As Four is the begetter of Ten, so Forgiveness is the begetter of Real Love. The divine forgiveness is the spring of real and permanent love of God, "Not that we loved him, but he loved us, and sent his Son as a propitiation for our sins" (1 John iv. 10). These streams pour out into the world through four deltas—the triangles[1]—symbols of the Trinity. Through the opening of Grace the divine forgiveness thus streams down upon the four corners of the earth—Hate, Unbelief, Falsehood and Idolatry.

On the other hand, those who are entering into life must pass through the door of Grace. But they are brought in by different channels. These channels represent the twelve tribes of Israel. They are in charge of an angel, representing the spiritual qualities, which are the foundations of the city, the apostles of the Lamb, each being embodied in a disciple, or martyr. There are three away from the East (Hate): Blessing (in charge of the

[1] So in Philo the right-angled triangle is the foundation of creation. Here it is equilateral to denote the Trinity.

angel of Joy), Glory (angel of Love), Honour (angel of Peace). There are three away from the North (Unbelief): Wisdom (in charge of the angel of Repentance, Strength (angel of Faith), Riches (angel of Grace). There are three away from the West (Falsehood): Praise (angel of Redemption), Power (angel of Truth), Thanksgiving (angel of Patience). There are three away from the South (Idolatry): Purity (in charge of the angel of Hope), Virtue (angel of Life), Salvation (angel of Forgiveness).

Judah represents Glory, and corresponds with the first foundation, Jasper—Love. Reuben represents Blessing, corresponding with Sapphire—Joy.

Gad represents Honour, corresponding with Chalcedony—Peace.

Asser is Riches, corresponding with Emerald—Grace.

Nephthalim represents Wisdom, corresponding with Sardonyx—Repentance.

Manasseh, Strength; and Sardius—Faith.

Simeon represents Thanksgiving, corresponding with Chrysolite—Patience.

Levi, Salvation, corresponding with Beryl—Forgiveness.

Issachar, Praise; Topaz—Redemption.

Zabulon, Power; Chrysoprase—Truth.

Joseph represents Purity; Hyacinth—Hope.

Benjamin, Virtue; Amethyst—Life.

The Soul is represented as entering through Grace and sailing up the stream of Forgiveness. Life (Love), embodied in S. Paul, is at the very outset, and the end or goal is the divine Love (Jesus Christ) which attains to the realm of Spirit. "Not that I have already attained, or am already made perfect; but forgetting the things that are past, and reaching forward to those that are before, I press toward the mark of the prize of the upward calling of God in Christ Jesus" (Phil. iii. 13, 14).

So S. Paul himself describes this course. The stream of Forgiveness is the fulfilment of the Greek river of forgetfulness—Lethe; for to forgive is to forget. Although the tree of life is Grace, centred in the very midst of the "Broad"—the communion of Deity—yet there are trees of life skirting the river on either side, all the way from the human life of Love, to the divine Love of God revealed in Jesus Christ. The supreme Grace of God revealed in martyrs and those who have renounced the world and all its pleasure entitles straightway to the spiritual haven. Some such meaning as this attaches to all those who have really repented and laid

hold on life in this world. They are passed from death to life. Others must be tested by the second death.

There seems little doubt that Jesus Christ is the first and S. Paul is the twelfth of these Apostles of the Lamb. The Lion of the tribe of Judah is certainly Jesus Christ, and the representative of the tribe of Benjamin could hardly be anyone else but S. Paul. The other names are, of course, largely conjecture. The first pair seem to be James and John (Faith and Hope). The next, Matthew and Thomas (Repentance and Truth).

Then Philip and Bartholomew (Grace and Redemption).

Judas (Peace)—and the present writer is bold enough to think that Judas Iscariot—represents Forgiveness. The Gospel and Acts note his act of regret and contrition. Are we to believe that this was of no avail? It is altogether impossible to believe this. Son of Perdition though he made himself, yet he was the means of procuring the atonement of the world by his betrayal, and the Grace of the Logos abounded for him, making him fling back at those who had the greater sin the base coinage which had sold his true birthright in the world.

The ten—included in Love and Life—are

rounded off with Joy and Patience (Andrew and Peter), which mark the attainment of the Goal—Love—the fellowship of the Spirit—the bond of perfection. The doublets Simon the Zealot and James of Alphæus are perhaps merged in their namesakes, and Matthias in S. Paul (Acts i. 13).

VI

THE FOUNDATIONS

THE twelve foundations have already been enumerated. It now remains to show how the writer has embodied in them the ten commandments, in the new commandments of the Christian code. The ten commandments comprised in Love to God and Love to one's neighbour is the old commandment which they had from the beginning (1 John ii. 7). The new commandment is genuine both in him and in the Christian, because Jesus Christ becomes the law of Love, which supersedes the law of Moses. The Logos which they heard is the old commandment given through Moses. The Logos which they see is the light of grace which shone in Jesus Christ and is shining still (1 John ii. 8). So the ten new commandments embodied in the precious stones are encircled by the first, Jesus Christ, and the twelfth, S. Paul.

Love and Life corresponding to the two tables—Love to God and Love to one's neighbour. Jesus Christ is the revelation

of the love of God. S. Paul is the revelation of the life of the Christian, interpreting it.

"If the ministration of death, in letters stamped upon stones, came into being in glory . . . how much more will the ministration of the Spirit be in Glory?" (2 Cor. iii. 7). Love is the pleroma of the Law (Rom. xiii. 10). He that loveth has fulfilled the second law, that is, love to one's neighbour, referring to the second table.

We may view these foundations as a fulfilment of Atlas holding up the heavens on his shoulders. In fact Atlantes denotes in architecture colossal statues of men. From the human point of view we are thus to suppose that these twelve foundations are twelve men supporting the City of Truth. The ten commandments have passed through the medium of the decalogue of promises in Zechariah viii. before becoming part of the dazzling splendour of the Foundations.

1. The All-Ruler is jealous for Jerusalem. He has a passion of salvation for her. No other Saviours are to be admitted. He alone can save her. Joy—Sapphire.

2. I will tabernacle in Jerusalem, and Jerusalem shall be called the City of Truth, and the mountain of the All-Ruler the holy moun-

tain. Corresponding to the second commandment this strikes the keynote. Nothing feigned can dwell with her, but only genuine quality redeemed by Him. Love, Peace and Truth; and so the New Jerusalem is the realised Vision of Peace—Chalcedony.

3. The name of Love is not to be taken in vain. Where there is real love, and not merely passion, there is domestic bliss. Old men and women happy, dying of old age, and boys and girls playing about in the exuberance of health. The streets recall the street of the New Jerusalem being the same word. The picture is one of general goodwill and prosperity, where there is no stress or hindrance. Emerald—Grace.

4. If it shall be impossible in the eyes of the remnant of this people in those days, will it be impossible with me? The implication is that with God nothing is impossible. His grace is sufficient for all. The commandment to keep the Sabbath fits in here in various ways. The Sabbath being above all the divine institution in the eyes of the Jew, what was impossible with man God wrought through Jesus Christ. So Jesus Christ has superseded the Sabbath. "The Son of Man is Lord also of the Sabbath." This foundation

therefore, is Repentance, which now comes after Grace in logical order, for it is the goodness of God which now leads men to repent, and not the terrors of the law. Sardonyx—Repentance.

5. The further promise to save all from all over the world, not only in Palestine. His sheep shall be brought from the uttermost parts of the earth. The All-Ruler will bring them into His fold and will Himself tabernacle with them in truth and right. This may seem only a repetition of the third; but being originally the first commandment with promise, it is here extended not only to length of days, but to breadth of ways. It denotes the universality of the Christian faith. Faith—Sardius.

6. There is now the promise that the causes of bloodshed and strife will be removed. Courage is required—let your hands be strong—but not the courage of killing and murder and rapine and acts of revenge, but the endurance of adversity. There have been hard times of scarcity, when there was always an enemy at the gates, and when everyone was at loggerheads with his neighbour. But now there is to be a change. A seed of peace has been sown, and the fruits

of the earth will get a change; and as there was perpetual war, and they were a constant source of war among the nations, now they will be for a blessing. Patience—Chrysolite.

7. As the All-Ruler thought to do evil, but now thought to do good, so too the people are to exhibit the same forbearance and forgiveness. The best way is to be true to each other, especially here as between man and woman, not to conceive any malice against anyone or break one's trust with anyone. These are all taken as a diagnosis of the conditions under which adultery takes place. It is a breach of trust—that is the summing up of the offence against another. Forgiveness is the new commandment, and not the savage and brutal enactments of the old, worse relics of animalism than the original offence. Forgiveness—Beryl.

8. Here is described how the wonted fasts called to mind some defeat in war, and national humiliation at the hands of a foreign enemy. They are now turned into cheerful festivals of joy and gladness, simply because now they love the truth and peace. They avoid stealing, taking what belongs to someone else, interfering with someone else's rights, and so there is no longer any fear of an

enemy. They can forget the defeats which they have suffered at foreign hands. Redemption—Safety is the state depicted—Topaz.

9. The command not to bear false witness against one's neighbour is not so easily seen in this one. Yet it seems to be inherent in the mutual exhortation. Instead of mutual exclusiveness which has been the characteristic vice of the Jew in the past, there will be inclusiveness—mutual exhortation—mutual invitation to go and worship together. The distrust which provokes fear will have vanished and mutual trust will produce a common spirit of truth. Truth—Chrysoprase.

10. The tenth commandment, it has often been pointed out, is practically all of the second five rolled into one, for the one who does not covet what is his neighbour's, will never do his neighbour any damage. Covetousness is constantly referred to in the New Testament as idolatry. It is not on these accounts surprising that this last commandment receives some emphasis. Ten men shall take hold out of all the languages of the nations, even take hold of the skirt of him that is a Jew, saying, " We will go with you, for we have heard that God is with you." Not a graven image, but a real presence.

Ten we may regard as symbolic here not only of all the commandments, but of the Love which embodies them all. Hope is the quality which avoids coveting, and this is represented by the Hyacinth.

VII

THE FIRST FOUNDATION—JASPER: WHITE (LOVE)

JASPER is the gem chosen for Deity itself. There is little doubt that it stands for Love. Much has been written on the identity of this brilliant stone. Its colour is white. If we wish to find a modern representative we cannot do better than take the diamond. In any case it is clear as crystal. As white contains all the colours up to violet, so here Love is the pleroma which contains all other virtues. Pliny tells us that the jasper is green and translucent, and Theophrastus speaks of a stone found in Cyprus partly jasper and partly emerald. This explains the connection in the first reference—Love producing grace. But the Sard (Faith) is the quality which the writer takes as part of the same entity as Love. It is always Love that really believes—believeth all things. The White Light had already been associated with Deity by the writer in the Epistle: "God is Light." As Love it is emphatically the first foundation,

that is *the* foundation—Jesus Christ, the foundation of the wall of Redemption. This particular use was no doubt suggested by Isaiah liv. 12: "I am preparing thy stone a carbuncle for thee, and thy foundations a sapphire, and I will make thy battlements jasper, and thy gateways stones of crystal, and thy surrounding wall choice stones." The jasper thus suggests the quality of the diamond,[1] that it is indestructible even by fire. When we learn that fire is a symbol for truth, we gather that love, real love, cannot be destroyed by truth. Love and Truth are twins in John, but Love is that which lasts when all that seems has suffered shock. As the Gospel says, Love *does* not die (John xxi. 23). Pilate, representing mere opinion, cries, What is truth? little realising that he had the Truth standing before him. If Love dies, Truth dies with it, for without Love there is no real Truth. To the sceptic with Pilate's question John retorts, What is truth? If you do not believe in Love, what guarantee is there left for Truth? To those who regard Truth as the *summum bonum*, it is simply necessary to ponder this: Truth may be spoken by Hate. It may be spoken

[1] ἀδάμας and ἴασπις are coupled together in Exod. xxviii. 17–20.

in order to ruin someone. Love could not do that. Love can only see the truth that saves. It is the only absolute, for truth is ever coming, whereas love is ever come, it is eternally present, and the grace that brings Love is invariably past, because Love would never be present if grace had not gone before. All real love is due to the exercise of it, therefore it must go back to the Creator. We *really* love when someone loves us *undeservedly*—that is, when it is all of grace. It is the first foundation because it goes back to the Creator; it is the last because it must all be realised in Life. The white light of Love falling upon the prism of Life is split up into all the virtues like the colours of the rainbow. So the Christian life is adorned with all the virtues of Christ; but really only reflects the white sheen of His heavenly garment. It forms the foundation of the heavenly city, which reposes upon it, and yet all the virtues are sustained and kept poised by the attractive power of gravity in the spiritual world—the divine grace. Love is the beginning of every good action. Nothing else gives any action the absolute quality which we denote by "good." On the other hand, Love has to be brought to the test of Life as a whole. No action can be judged by

itself. In isolation any single act is bound to be deceptive. It is Life as a whole which can alone make good the claim of Love. It is a working out of a purpose, and that purpose will ultimately prove to be the working of God. That is why jasper is said to be built into the wall of Redemption. It is an essential part of its structure. It holds it together. It gives it stability. So S. Paul speaks of the increase of the Church by the building up of itself in love (Eph. iv. 16). There is not a single schism in the Church which has not been caused by the absence of Love. So we find that in the New Jerusalem the atmosphere is Love—its luminary is like a stone most precious—jasper clear as crystal. Light and Air combine in one conception—an ethereal radiance which dispenses with sun and moon and stars, and all other lights, being the one pure light of Love—immune, immaculate, immortal.

VIII

THE SECOND FOUNDATION—SAPPHIRE: LIGHT BLUE (JOY)

If Love is the first foundation, Joy is the second. It is the fruit of Love. "For the joy that was set before him endured the cross." It is Joy which gives to Love its distinctive colour, and so white passes into the light blue of the female gem. The All-ruling power of Love is the one source of Joy. Though the second foundation, it takes the place of the first commandment. The negative commandments of the Law pass into the positive injunctions of the Spirit. Rejoice in the Lord alway, and again I will say, Rejoice. At all times and in all circumstances man is to rejoice in God. He can never attribute evil to Him. The Christian must indeed be sad, he would be an angel if he were never angry, but he is jealously to guard the absolute trust in the love of God which must keep Joy alive. Joy is an ethereal quality like Love. The consciousness of being loved is Joy. But man

is a material being, and the Joy of life will seek to find vent in the material pleasure. Yet in itself Pleasure is only the counterfeit of Joy.

> "He who binds himself a joy
> Doth the wingèd life destroy;
> But he who kisses joy as it flies
> Lives in eternity's sunrise."

On the other hand, the mere denial of pleasure as such is not Joy either, but simply the pleasure of self-mastery, which may be as vain as the more material pleasures. For unless there is a reason for refusing pleasure, the self-denial is as irrational as the enjoyment might have been. In other words, what matter is to spirit, that pleasure is to joy. You cannot really separate them, and yet they are not the same. The Materialist may deny the reality of spirit, and yet he will never speak of humanity as though they were mere lumps of matter. He may argue that pleasure is the *summum bonum* of life, and yet he will never approve as the highest a life spent in its pursuit. The whole position may be illustrated from the question of marriage and sexual love. To be conscious that one is loved by a woman of whom one is fond is itself a joy—the consciousness itself is more than pleasure, it is real joy;

but it is not really complete without her society, which adds pleasure to it.

> "Thrice blessed they that master so their blood,
> To undergo such maiden pilgrimage;
> But earthlier happy is the rose distilled
> Than that which, withering on the virgin thorn,
> Grows, lives and dies in single blessedness."

There is no virtue in depriving oneself of it; thus, abstention from marriage is, in itself, no virtue. It may be under certain conditions—*e.g.* to avoid the spread of disease or other form of misery. So absence does make the heart grow fonder, and rarefies the joy of love, but presence makes it more real.

It is the same with Christ and His Church, following out S. Paul's comparison. It is an abiding joy to be conscious of the love of God revealed in Christ. It does not conflict with any other joy. It simply makes all joys full, as Christ makes life itself more abundant. However this consciousness may have arrived, it is independent of any material aid. It may exist and does exist quite independently of the Church. But it comes originally through the Church into the world, and the communion and fellowship of the Church make it more real. Christian joy, therefore, is the realisation of the goodness

of God in the mind and life of the individual. The presence of Christ is its realisation in the heart and life of a body of people, called a communion or church.

So then God rejoices in Himself in Christ. He has and is joy in Love. For man to rejoice in the Lord is therefore the joy which he finds in the first place in the sense of His love. To find that the heart of the universe is kind in spite of all the adverse circumstances of life is the real fountain of that living water which flows in forgiveness, to redeem the individual life from the natural tendency of life to doubt and despair.

Further, God rejoices in His work in Christ. He places a goal to creation and turns its everlasting cycles of activity into wheels of progress and hope. In each Christian life the Creator's purpose is consummated—each child of God is an epitome of a world. He is an anticipation of the ultimate glory of God. So the Christian's activities share in this purpose. Whatever his work may be it partakes of this joy. However tasking and unpleasant, it is the joy set before him of a perfect whole that transforms his activities, and buoys him up under difficulties. Even his failures and sins are thus wiped out, for it is in his activities that sin and error are

realised. The forgiveness of God is thus seen to be the essential meaning of His joyous activity, and the forgiveness of man thus becomes a wiping out of human error and imperfection by the master hand of God. When this is done against the will of the individual he has the sense of punishment bred by the fear of those who are not yet made perfect in love. When the individual co-operates with the activity of God he has the sense of the divine forgiveness and salvation which assure him that his own errors are done away.

The crowning revelation of God's joy is therefore His fellowship with man through Jesus Christ. The cross has made that joy a possibility because in Him are the first-fruits of His creative purpose. It is because the fullness of His love was there realised in matter that His Son represents the first-fruits or the first-born of creation. To rejoice in the hope of the glory of God is by virtue of that Spirit which He has left behind in the world. The glorified Saviour, exalted on the cross by the accomplishment of His earthly task, not only draws all men to Him, but endows them with the Spirit of Truth and Love. In every such manifested work of love there is joy in the presence of

God—at the accomplishment of His purpose and the extension of His fellowship. That fellowship must ultimately triumph and become the city of Truth itself. Each of the first six foundations corresponds to one of the second half. As Love is realised in Life, so Joy is realised in Hope. Rejoicing in hope.

IX

THE THIRD FOUNDATION—CHALCEDONY: DARK BLUE (PEACE)

PEACE is represented by a Chalcedony. Joy comes through Peace. The war that is occasioned by serving false gods is brought to an end by the acknowledgment of the truth—the true God. The Sea which stands for Sin is brought to calm and reflects the joy of Heaven in Peace on Earth; the blue of the sky is mirrored in the blue of the azure main. The preparation of the gospel of peace is the way in which the Christian's feet are shod. He walks in peace as he does in the light. So the dominant thought in Peace is Service. Service so generally associated with war is now to be the fruit of the victories of Peace. His slaves shall serve him. They serve him day and night in His temple (vii. 15) on earth. They come through the night of Hate and win their way to the life eternal wrought by the blood of the Lamb, and these become the pillars and foundations of the heavenly city. God Him-

self thus tabernacles upon them in eternal peace. Being reconciled to God, they have peace after their work as ambassadors for Christ in this world is ended. The thought goes back to 2 Cor. v. 18, 19: "All things are from God, who reconciled us to himself through Christ, and gave us the ministry of reconciliation seeing that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and placing in us the Logos of reconciliation."

This transformation of the warring world into a city which devotes all its activities to making peace between man and God is the preliminary to and anticipation of the heavenly city, where all activities take place in peace because all war and hate have been excluded. It is a peace secured by the fellowship of God Himself, which is now a reality, and not only partially realised. So the warring elements in the Church are gradually to be superseded by the spread of that fellowship of love which is its essential gift to the world. It is to become one even as the fellowship of God is one—not one by force, nor one by an outward uniformity, but one by being filled with the same spirit and purpose.

It cannot but be noted that Chalcedony recalls the great Council of Chalcedon, where,

after the doctrine of the Trinity embodying the idea of God as a fellowship had been settled at Nicæa (351), the twofold nature of Christ and the doctrine of the Incarnation are settled (451), embodying the two great spiritual forces at work through Him in the world—Love and Truth. The simple Johannine view of the two natures is to represent them by these two. In Christ each of them is complete—in the ordinary man they are blended and imperfect. If we take the tripartite division of S. Paul, S. John would represent Christ's body as Grace, the Soul as Love, and the Spirit as Truth. The Council of Chalcedon was but a temporary peace, nevertheless it was a distinct step forward. Ought we not to hope that the Church of Christ to-day will recognise at long last that the way of Grace is that of the symbolic Body of Christ represented by the fellowship of all believing Christians, and will abandon the futile attempt to make the road to Paradise, in the caustic words of Gibbon, "a bridge as sharp as a razor suspended over the abyss by the master hand of the theological artist." This can only be attained to-day by accepting, on the one hand, the historic creed of Christendom, but frankly admitting that it must be interpreted

by the individual according to his "private sense," because the language in which it is couched belongs to a philosophy which is entirely antiquated, and to a mode of thought which has long since been superseded. The Nicene Creed does, in historic and majestic language, give expression to the inmost convictions of all Christians who are prepared to stand by experience rather than a barren intellectual accuracy.

X

THE FOURTH FOUNDATION—EMERALD: GREEN (GRACE)

THE writer of the Apocalypse was no stranger to the Sea. As we have seen, it stands for Lawlessness or Sin. When the calm blue sea is lashed by the winds into tumult, it becomes green, the colour of the emerald. Where sin abounds, there Grace abounds still more, for the Emerald stands for Grace. The figure may be continued. It rolls great breakers of the white foam of love towards the eternal shore. The emerald has indeed a most striking place amongst precious stones. As Theophrastus was undoubtedly known to the writer, it is significant that the emerald is the first precious stone which he describes. Grace was in the beginning, before times eternal. It has already been mentioned that he speaks of a stone containing both jasper and the emerald, judging that the latter was produced from the former—Grace from Love. The colours can teach us still more. White,

we are told, is produced by red and green. So if Grace drops out, and we fall from grace, there is still faith left; and if faith vanishes, grace still abounds.

So too blue and yellow make up green. Peace and Truth are the component elements of Grace. The emerald was regarded by the ancients as a charm against innumerable ills. It is not surprising, therefore, that S. John has chosen it to symbolise that Grace which is made perfect in human weakness, and which is able to do far more abundantly for man than he is able either to ask or even to conceive. Nor is it surprising that there are many representations in the Apocalypse. The mountain from which the Seer sees the heavenly Jerusalem descending is the earthly support of it. The New Jerusalem on earth is supported by grace, and grace alone, for our own righteousnesses are but as filthy rags, and it is only through grace that man has any virtue at all. It is a great mountain because its foundation stands sure, broad—based upon the divine will and purpose. It is a high mountain because it reaches to the clouds, and there secures the open door of grace foreshadowed in the early chapters.

The gateways or avenues of grace are composed of one single pearl, with the green

iridescence of its shell, along the river of the water of life.

The mountain is brought into line with the previous interpretation as Atlas, supporting the heavens. How beautiful upon the mountains, how full of grace and truth, are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, "Thy God reigneth."

The Iris round the throne represents the circle of grace—those who have been redeemed and have shed their blood for the faith—depicting once more all the colours of the rainbow, which are really the foundations of the New Jerusalem, from the white light of Love to the violet rays of Life. Iris is one of the writer's happiest attempts at word-painting. It partakes of the divine circle. It is as it were the halo round the throne of Love and Faith. So it is in the first place the Christian equivalent of the Mercury or messenger of gods to men, and of the attendant on Aphrodite. It represents the bow in the clouds, the sign of grace after the Deluge—the Logos who came down to save the world. So it harks back to the third commandment, not to take God's name in vain, but to accept His Grace and Redemption which He offers to all who truly

turn to Him. "His grace," says S. Paul, "was not bestowed in vain. By the grace of God I am what I am. I laboured more abundantly than they all: yet not I, but the grace of God with me." So taking the name of God in vain is equivalent to boasting of works. By grace have ye been saved. Hence its connection with the eighth foundation—Redemption. "Stand, therefore, in the liberty wherewith Christ hath made you free."

XI

THE FIFTH FOUNDATION—SARDONYX: RED AND WHITE (REPENTANCE)

This corresponds to the fourth commandment, for Repentance represents Sabbath labour. This is the real spiritual healing. Repent ye is the new commandment which supersedes that of the Sabbath, and gives its spiritual meaning. To do good on the Sabbath is not subject to any limitations of work. This corresponds, of course, to the seventh foundation—that of Forgiveness. Sardonyx is red with streaks of white—looking forward to faith and backward to love. Faith and love constitute the repentance which is necessary to lay hold upon the divine grace, which brings forgiveness. Corresponding as it does to the fourth commandment, it is the beginning of all—repentance. The old Law works up to that, the new Law is a development of it.

Repentance toward God and faith toward our Lord Jesus Christ is the combination which we find in the speech at Miletus

(Acts xx. 21). It is equivalent to coming to the Logos in the fourth Gospel, and being drawn by the Father. The goodness of God drives men to repentance, even as the Law prepares the way for Faith.

If we express these Pauline ideas in ordinary language we shall find that Faith is urged upon us because we are always conscious of something higher than our own achievement. Even when we have apparently fulfilled any given law there is always the suggestion that it might have been done better. The law, therefore, is weak in that it cannot do anything but suggest failure. It has not in itself any spring either of hope or of amendment. It can lead up to repentance by showing us that we are wrong, but it can do nothing but inflict punishment. Faith, on the other hand, takes us back to the real source of all law. Belief in a good power and a good will that has established it gives the assurance that better is attainable. In the consciousness of forgiveness there is the driving moral force of goodness and love. The revelation of a God of love must perforce induce repentance in all who have the will to love and truth. No one is made good or better by punishment. His habits may be reformed, his failure may be redeemed,

his position may be regained. But Love alone can make him good. "He died to make us good" is a very childlike belief, but it is the very soul of the Christian religion, and it is the very heart of love itself. For it is the function of love to save. Those who thus turn at the call of love have passed from death to life already. They see the beatific vision. They hear the voice of many waters, universal as the Sun. These are they who partake of the first resurrection. The first judgment is that of the Spirit, passed in this life, by which the Christian knows the truth, and the truth makes him free from the law of death and of sin. The second judgment is hereafter, for those who have not had the opportunity to come to a knowledge of the truth. It is they who appear before the great white throne of Love, which is the final assize for every son of Adam.

There are three other symbols for Repentance in the Apocalypse. The first is in the second cycle, when Grace is proclaimed to the world by the third (the angel of Grace) angel with the trumpet (viii. 10). The great star burning like a torch which fell to earth is Repentance. Its name is Wormwood, because of the remorse which it causes. It consecrates waters into baptismal use—water

of repentance and forgiveness. Those who die from its bitter waters are those who die to the old man, and are recreated in Christ Jesus. The third part is symbolic of the Spirit.

Repentance is the note of all the messages to the Churches—coming from the angel of Truth. It appears again when the third angel pours out his phial upon the rivers and springs of waters (xvi. 4). They become blood that is repentance and life or forgiveness. The Seer hears the angel of the Waters—Repentance—ascribe praise to the Love and Grace of God, manifested in His Son, the Holy and Spotless One, because He has turned the blood of martyrs into the seed of the Church, by bringing forgiveness and life into the world through their suffering. They are worthy—in that the sufferings of the saints and prophets have not been thrown away. Their enemies have been foiled, and they deserved to be, because they thought they had made an end of the prophets of righteousness. But God has turned their evil designs into a means of grace. He also heard the altar (Truth) saying, " Yea indeed—Lord God, the All-Ruler, Love, genuine and righteous are thy judgments." His enemies have been found liars unto His name. The

other reference is in the Holy City itself, for the leaves of the tree of life are repentance, for the healing of the nations. The evergreen leaves of the tree of grace are perpetually being used until all the fullness of the Gentiles comes in.

XII

THE SIXTH FOUNDATION—SARD: RED (FAITH)

It is easy to see why the red Sard was chosen to represent Faith. It was the cause of bloodshed. Christians were being slaughtered like sheep. Our Lord emphasised the fact that the claims of the Faith are paramount. He warned the disciples that it would often sever the ordinary family ties. Hence here the command to have faith and to be true to it supersedes the old commandment of honour to one's parents, for there can be no real parental affection which has not got its roots in faith.

To the infant child the father and mother are indeed symbols of God Himself. They are to the child the visible representation of Deity; but as the child grows older they can be so no longer, for the child soon learns that his parents are no more perfect than he. Hence the paradox that unless a man hates father and mother he cannot be a disciple (Luke xiv. 26). There comes a time when

faith must be supreme, and God must supersede earthly father. So, too, the connection with the next foundation is obvious—faith and patience inherit the promises. The faith and patience of Jesus or of the holy ones is the way in which the writer describes the struggle of the Christians against the opposition of the Cæsars.

The word is like the quality—it has never changed its meaning. Doctrines develop and theories alter, but faith remains the same—unchangeable. It may be defined as the soul's instinctive trust in goodness. Creation is a work of goodness—it is very good, and in spite of all appearances to the contrary it must ultimately prove good in all its parts. But Faith has had its different manifestations. There are three great revelations of Faith. The first was made to the Jews. It was a revelation to the moral sense, to the conscience. It was made on Mount Sinai, and in the writings of the Old Testament. A good God must hate iniquity. There are remnants of barbarous and savage human customs recorded in the Old Testament, assigned to the Deity as His command. These are the human side, the earthen vessels. The fact remains that there is revealed a God of justice and truth, who does

not palter with injustice and lies, but is intolerant of wrong and yet at the same time abounding in mercy. It is the first lesson of faith—obedience to conscience and the will of God. There is no word in Hebrew, we are told, for faith. Faithfulness is the highest revelation. The just or righteous shall live by his faithfulness, by his obedience to the revealed law embodied in the Jewish state. That is the legal conception of the Jewish Church and nation. It calls for implicit obedience, at all costs. Reason is thus left out. It is the cardinal error of Roman Christianity. It is the imperfect reign of law which S. Paul combated. This second stage in the revelation of God came from Athens, not from Sinai. Plato sees the other side of the question. A good God cannot ignore goodness. If man is held by God to be responsible for evil actions, he must be held by God to be responsible for good actions. But man is no judge of his own acts, yet he can judge of those of others. If his reasoned judgment of the good acts of others is invalid, then he cannot be held responsible for his own evil acts. Therefore a man is bound to believe that a good God must give credit for the good intentions as well as the good actions, and a man does

know whether his intentions are good or bad. He cannot, therefore, be tied down to any mechanical theory of law. A reasoned obedience is the only obedience which is really acceptable to a good God. Therefore God accepts this as right and good; He accepts a man's best intentions as absolute righteousness; and this is the meaning of the third revelation from Calvary.

The Cross and the Gospel are the answer to the conviction that a good God must find a way for real Love to get at Him. In other words, He must be true to the highest conception of Love which His creature possesses. The Cross is the final proof that God is Love. That is now the resting-place of the Faith of the world. It sums up all the suffering and also all the genuine sacrifice of the ages. It is the crowning proof of Love, because it is in the readiness to suffer that we find its reality. That suffering leads on to the next foundation, which is closely linked with this —patience.

XIII

THE SEVENTH FOUNDATION—CHRYSOLITE : GREEN AND YELLOW (PATIENCE)

THERE is a classic passage in English literature to illustrate the chrysolite. When the ill-starred Othello is faced with the fact of his dead wife he exclaims :

> " If Heaven would make me such another world
> Of one entire and perfect chrysolite,
> I'ld not have sold her for it."

That, in its turn, comes from Holland's translation of Pliny, with which Shakespeare was acquainted. " The Topaz or Chrysolite," he says, " hath a singular green colour by it selfe, for which it is esteemed very riche, and when it was first found, it surpassed all others in price. . . . It is said that the first that took a liking to the stone was queen Berenice, the mistress of Ptolemy II, and that by meanes of Philemon (lieutenant-general to her son in these countries), who presented one of them to the said queen.

Of which Chrysolit, Ptolemæus Philadelphus, K. of Egypt, caused the statue of his wife Arsinoë to be made 4 cubits long; and in honour of the said queen, his wife, dedicated it in a chappell named the Golden temple." It is therefore with tragic irony that we find it stands for Patience—the quality so lacking to the fiery Othello. Yet who in all the portrait gallery of the world's genius is more lovable than he? Yet he was a blackamoor. It is a commentary on the colour question. In the pages of the dramatist Othello stands for what he really is—one who loved not wisely but too well; on the stage in his suit of black he is a despicable Moor, whom it is almost impossible to forgive the tragic loading of his bed. Patience is the topmost quality of the second five—it is the greatest human quality short of love itself. Thou shalt be patient, thou shalt endure, replaces Thou shalt not kill. The green goes back to Grace. The chrysolite is probably what Theophrastus calls the chrysocolla. This is found in great quantities in gold mines and in copper mines, thus showing its relation to Grace, the emerald, on the one hand, and to Truth, the chrysoprase, on the other. It is a greeny-yellow, or green with a suspicion of yellow about it.

Patience—the Christian type of courage—perseverance, is the greatest quality next to Love. In fact, it is the way in which we learn to love. God Himself in the immensities, in the endless millenniums of creation is Himself a monument of Patience. The Passion of our Lord, His suffering, Gethsemane, His endurance of such contradiction of sinners—this is all the human embodiment of the long-suffering love of God.

> "She sat like Patience on a monument,
> Smiling at Grief."

"The whole creation groaneth and travaileth in pain together until now"—that is, the whole process of Nature is one continued waiting or patient striving for a divine far-off event, the evolution of Love.

It brings before us one fixed purpose of God, which cannot be repented of. Our bloodshed and strife are but a primitive and untutored manifestation of this striving. It is to be replaced by the perfect work of the patient, and not the imperfect work of the fighter. Fighting is and has been a human necessity. The doctrine of non-resistance, as laid down in the Sermon on the Mount, implies and presupposes the Christian environment and faith. There are three great modes

of patience in the Christianisation of the world's force.

The first is the endurance of misfortune, in whatever guise it come, whether sickness, failure or sin. Patient in tribulation, holding your ground under pressure—that is the New Testament description of the courage of a Christian. However much may be the value of a frontal attack in war, the really critical action is passive—the capacity to hold on to a position. No attack can ever be successful against those who can hold on. That is the real spiritual meaning of non-resistance. There is no absurd literalism about it. It does not mean the tame acquiescence in any insult or wrong that may be thrust upon us. But it does mean the refusal to attack in a mean and despicable way; it does mean that meanness is met by a deliberate and determined adherence to right conduct, and not by retaliating, as human nature would have us, with a similar attack. So in the collective sense of war. Non-resistance does not mean a weak and mawkish running away from the horrors of war; it does not mean a cowardly refusal to face grim fighting; but it does mean a steadfast refusal to be driven into war except for the purpose of self-defence, or the defence of others. There

cannot be any sort of justification for the abolition of army and navy. It would be a defiance of reason. No possible human state can be conceived where there are no enemies. Nor can there be the least justification for what is called " economic " pressure, that is just as real warfare. The victim of economic pressure may be forced into submission, but will assuredly assert himself when that pressure is removed. The only possible solution of the question of warfare is the removal of the causes which lead to it.

So with the individual's misfortunes, non-resistance and patience mean the ascertaining of the causes and their removal. Sickness indeed is ever healed more rapidly where there is non-resistance, not an acquiescence in the sickness as inevitable, but non-resistance to the pain which is the means of cure. Nursing is at once suggested as another way in which patience is exhibited. The part played by nursing in modern medicine is quite extraordinary. It means a complete revolution in practice. It is non-resistance applied to medicine. It means non-resistance to normal nature, while at the same time combating what is abnormal. Nursing means seeing that Nature has a chance, allowing Nature to do her work.

So the advent of the Red Cross upon the battlefield brings this great work into the very midst of the reversions of war. It has probably been one of the most civilising influences, gradually turning the edge of warfare. All our scheming and planning have probably done less to alter men's whole attitude to war than the accompaniment of the Red Cross ensign. This has begun to get the better of the "Flag" for the simple reason that it accompanies enemy and friend alike. There it is in the very midst of the stricken field as an emblem and a token that all are one. Faith and Love are there displayed while shells are flying in the hideous darkness, and bayonets glistening in the sun. Such is the paradox of human nature. While engaged in absolute destruction, we are calmly endeavouring to rescue the perishing. So when all is said and done, the real Christian warfare is missionary effort and enterprise, the real Christian peace is the religious and educational work of Christians at home. Or one may look at it another way. Work amongst professing Christians, among those who are in the fold, may be regarded as the work of peace, whereas Christian warfare extends without to those who are ignorant of or despise the faith. It may be paradoxical,

but it is probably true to say that the work of peace is more important than the work of war in the Church as well as in the world. At the present moment it is of far greater importance that professing Christians should be educated in the meaning of their faith, and in the bearings of the Church, than that any or everybody should be thrust into its work under the absurd parrot cry of shortage of clergy. There is, of course, *always* Christian work to be done, and there is *always* a shortage of labourers, but the solution of the problem of shortage lies not in increasing the number of parsons, but in lessening the number of people who are dependent on them for their Christianity. There are quite enough sects where people pay a parson to be a Christian for them. In the Church of England there is sometimes a tendency not only to expect the parson to be a Christian in your place, but also to pay himself for the privilege. Patience will perhaps some day have her perfect work, and we shall all realise that to learn to be a Christian is a far harder and more tedious business than to learn a trade or a profession.

XIV

THE EIGHTH FOUNDATION—BERYL: YELLOW AND GREEN (FORGIVENESS)

BERYL represents a yellow-green aquamarine. It is sin that calls for forgiveness, even as it is a product of the sea. "To err is human, to forgive divine"—in its general sense it merges with divine grace. But it is here used of human forgiveness. Beryl is found in six-sided crystals. So forgiveness is not a Sunday duty between man and man, but one for every day. If there is one mistake which asks for revision in the Prayer-book, it is to have the clause in the Lord's Prayer about forgiveness put right. Forgive us our sins as *we have forgiven* those indebted to us—a daily prayer, and a daily confession. "Thou shalt forgive" is here very significantly put for the seventh commandment, Thou shalt not commit adultery. Is not this absolutely in harmony with the spirit of our Lord's teaching?

It is impossible to do more than touch upon the vexed question of divorce here.

But the general point of view of S. John on the whole question of sex and marriage must be indicated. In the first place it is quite certain that S. Paul thought the ideal for a Christian was not to marry at all. But he did not claim divine authority for this. He distinctly says it is only his own private opinion (1 Cor. vii. 7). There is not the least doubt either that S. John regards celibacy as, not only the ideal, but the duty of a Christian. Those who do not indulge in sexual intercourse are classed by him with the martyrs for the faith (Rev. xiv. 4, 5). It is not quite clear whether either of them had before their minds what was the end or ultimate goal of such action. S. Paul does not seem to indicate any end in view, except that of practical utility. The Christian worker is freed from an earthly responsibility to devote his whole energy to the work of God (1 Cor. vii. 34, 35). No one can deny that there is sound practical sense in this view. But S. Paul had no illusions in the matter. He clearly saw that only a few could be expected to rise to such an ideal. Some had not the gift, and for those who had not the gift it would plainly be a mistake. But S. John always takes long views. He would seem to regard it as part of the Creator's

revealed purpose that a man should avoid the indulgence of sexual intercourse and should learn to love a woman even as a man, simply with the love of Christ; that he should train himself to renounce everything in the world else, and simply set himself to live absolutely for others without possessing a single thing in the world (1 John ii. 15–16). At the same time it is not likely that S. John any more than S. Paul expected more than comparatively few to rise to such a height of asceticism. If we may take the Pastoral Epistles as representing his view, he plainly did not forbid to marry (1 Tim. iv. 3). There seems an obvious distinction made between widows, and those who are really widows (1 Tim. v. 3). Real widows seems to imply those who have left their husbands for the sake of the Gospel, and have given practical proof of it by their Christian work (1 Tim. v. 10). It would seem, therefore, that although marriage is not forbidden, women were encouraged to leave their husbands when they had done the work of bearing and bringing up their children. Young ones are not to be accepted, but only those of sixty years of age, and who have only been married once. The ideal, therefore, set seems to be that of not marrying, but marriage is not prohibited.

Those who refrain from marriage and devote themselves entirely to the work of Christ are real virgins and martyrs for Christ. But if they have married they must first devote themselves to the work of bringing up their children in the fear and nurture of the Lord. But the ideal still remains to marry only for the sake of bringing up children, and when this has been done, to leave their husbands and devote themselves entirely to the work of the Church. That this is the true interpretation of 1 Tim. v. 3–16 is fairly obvious from Philo i. 293–5: Quod Deus Immut., §§ 29–31. It is second[1] marriage which seems to be prohibited. In the light of to-day it seems quite clear that any system which compels celibacy even for clergy is inadvisable. But that does not mean that such celibacy may not be a great and noble ideal. On the other hand, it is equally clear that any system which makes marriage absolutely binding and indissoluble is equally self-condemned as against both the reason and

[1] 1 Tim. iii. 2, iii. 12, v. 9; Titus i. 6; or more likely still the passages insist on monogamy as the Christian rule. Ecclesiastics who are never weary of asserting that Jesus insisted on the indissolubility of marriage invariably forget that He said that the man who left his wife for the sake of the Gospel would be rewarded both in this life and in the life to come (Mark x. 29; Matt. xix. 29; Luke xviii. 29.

conscience and experience of the race. That it is the ideal, not only for a Christian, but for every man and woman who marries, is incontestable. But to make it compulsorily interminable is absolutely indefensible. Our Lord plainly stated that the ideal was for a man to cleave to his wife till death, and that to put away his wife and marry another was just as much adultery as if he remained married and had relations with another woman. But he went further, he plainly indicated that in the sight of God the intention was as reprehensible as the act, both in the case of murder and adultery. All this may and ought to be accepted, if we accept the Gospels. But the fallacy lies in assuming that this was laid down by our Lord as an unalterable law for a society. This can no more be assumed than the plain and unvarnished commands to get rid of all wealth, to heal the sick, to be shod with sandals, or only to pray in your own private room. The spirit of all these commands is recognised by all as an ideal to be aimed at; but to make them literally compulsory defeats their very object.

The social ban upon divorce, the social ostracism and the divorce laws which exist probably do more harm than good. It will,

however, probably be admitted that most divorces are unjustifiable and unreasonable, and caused by hate. As long as hate remains there is no forgiveness possible. It is the unpardonable sin. It must be perfectly obvious to any one of experience that to compel two people to live together is to make them hate each other. You can learn to love some people better at a distance. It is not a question of increasing opportunities for divorce, it is a question of giving two people their elementary right of freedom. Just as it is positively immoral to tie a child down to a vow or promise which it has made in ignorance, so it is equally immoral to refuse two people the chance of freeing each other from a bond, on which they are both equally agreed. Sexual love is proverbially fickle, and no Christian would desire to go back upon monogamy. A man and woman who really love each other will not refuse to forgive each other the flimsy and venial failings which now constitute the only ground for divorce. But no man and woman can possibly rest content who find themselves totally unsuited to each other, and each equally look upon their marriage as a mistake. To say that two such people are eternally bound to remain in sexual intercourse by the law of

Christ is not to exalt the Christian ideal, but to lower the law of Christ to a political code instead of a spiritual and moral obligation. Mutual consent ought to be the one and only cause for divorce, and ecclesiastical politicians would find that the number of divorces would soon go down. Ignorance is really the source of these defects, and nowhere is ignorance more deplorable than in sexual matters.

A child's curse is ignorance of law. Its ignorance of the laws of nature leads to many a tragedy. But its ignorance of the laws of sex are worse than all and most to be deplored. That the question is beset with difficulties all will admit, but there is need for frankness, and for plain speech at the right moment. But classes are not the place for it, it can only successfully be done by the parent. The parent, or still better the doctor instructed by the parent, should see that children are prepared and forewarned of sexual knowledge. It is one of the worst things in education for a child to imbibe the notion that sexual desire is wrong in itself. The passage in the Sermon on the Mount and the attitude of the average man of religion rather tend to give this impression.[1]

[1] The passage in the Sermon as usually explained is morbid in the extreme.

This drives a child into secrecy, whereas the frank warning of this natural development leads him to be more open and not to be the victim of the first chance revealer of secret knowledge. The law is our schoolmaster to bring us to Christ is true in many ways; but it is much more effectually so when we know it before we have broken it and then only discover it after the mischief has been done. It is all a plea for more individual attention both at home and in schools. Up to the age of puberty a boy should be carefully watched, and periodically questioned, and his natural curiosity satisfied. It is because there is so much equivocation with the young on matters of sex that there is so much undesirable attempt to hide on their part. Openness on this question rarely fails to call forth a corresponding openness on their part, and a consequent appreciation of the importance and happiness of obedience to the higher law of nature.

A man's curse is ignorance of his fellows. Very few things would not be forgiven if we knew *all* the circumstances leading up to them. The great cleavage between classes is really one of ignorance. Where knowledge takes its place there is nearly always a mutual approach. The attraction which one

man may have for another is as difficult to explain as that of a man for a woman; it is a mutual admiration of some kind in the first instance. This may be marred by jealousy, or it may be enhanced by further knowledge, but there must be admiration of real worth for this to be lasting. The reason why marriage is as a rule *not* a failure is because two average people generally get to love each other more, the more they get to know of each other.

But compulsion does not help but hinders the fellowship of marriage. Compulsion is probably the cause of many divorces. If there were not the feeling of this necessity there would often be more chances of two people remaining together. But the worst feature of all our divorce laws is that divorce should be granted for a mere lapse and momentary passion. It is a relic of barbarism, and not the invention of Christianity. Christ's teaching, so far from magnifying the enormity of adultery does just the opposite. Divorce for adultery is a mere relic of cock and hen morality. The altogether unwarranted emphasis which has been put upon errors of sexual passion has constantly thrown the whole ethics of the Church out of gear. In the Gospels the love of money is by far the

most reprobated vice—the love of money is the root of all evil—whereas our Lord goes out of His way to stand up for the women who were condemned by others. As was pointed out not long ago in the House of Lords, the abolition of this cause for divorce, and the substitution of others where both parties wish to annul their agreement, would probably lessen and not increase the evil.

The curse of nature is ignorance of God. Nature is a safe guide to follow with God, but when she is put in the place of God, then it is that she is untrustworthy. As between nation and nation there cannot be the least doubt that an open and frank discussion of political questions, and above all the establishment of an international code during peace, would be the most powerful means to the abolition of war. The mutual recognition of laws for the regulation of life in peace would be a tremendous step forward. The recognition of a God of Love could hardly fail profoundly to influence a nation in favour of peace, and the acceptance of the ten commandments in modern dress as the foundation would indeed make war still more impossible.

XV

THE NINTH FOUNDATION—TOPAZ: PALE YELLOW (REDEMPTION)

PALE yellow is the colour of Redemption or Salvation. The topaz of Ethiopia is inadequate to purchase Wisdom (Job xxviii. 19), nor indeed can pure gold do it. There is a reference to this chapter here suggesting that redemption cannot be bought. It is the Lamb alone who procured life by His atonement. It at once makes us think of Light and its function of guiding into safety. This takes us for a parallel to the first lighthouse which ever guided sailors into their haven. Pharos is an island off Alexandria. It was joined to the mainland by a mole of seven stades. Alexander came from the taking of Tyre and immediately set about founding the city. It is extremely probable that S. John had this city in mind, with its broad streets, when he wrote the Apocalypse and described the New Jerusalem. The several Ptolemies all have some suggestive title. The first was called Soter or Saviour. The

second, who erected the lighthouse, was known as Philadelphus. In the light of the Philadelphia of the Epistle and Apocalypse this is significant. Pharos too was the scene of the Septuagint translation, and the region round the Mareotic lake was the site of the Therapeutic communion or fellowship, from which S. John originally came. As he spoke of Jesus as the Light of the World, may we not imagine he had this first lighthouse in his mind? His gospel afterwards became to the early Christian community the light which was to lead them into all the truth.

There is also another thought suggested. May not our Lord Himself have spent some of His youthful days here and come into touch with Philo and the learning of Alexandria? The flight into Egypt may have lasted longer than is popularly supposed. At any rate one thing is fairly clear—either our Lord's own teaching shows the influence of Philo, or else our earliest records have been so influenced. For no one can read any of the gospels without tracing the influence of Philo in teaching which occurs in all of them. It may be asked now, Why all this about Alexandria? Both Alexander and the place seem to have suggested points for the Apocalypse.

Alexander with his world-wide schemes was indeed an earthly conqueror, but he was more than a mere warrior. He had great civilising schemes in his mind and he well earned his title of "the Great." In spite of his failings he was an extraordinarily humane man as well as a supreme military genius. No doubt the contrast between this fighter and the Lamb of God suggested itself to John. He would draw all men to him by his great sacrifice, even as the great warrior drew them to him by his unflinching courage.

At first it would seem rather strange that in the New Jerusalem there should be a wall. True, it takes the place of the eighth commandment, "Thou shalt not steal." But the fact is, it goes back to the idea of the sheepfold. There is a definite means of grace. There must be a definite way, or else all and sundry would make Jerusalem Old and not New. There is more in it than that too. It suggests that the wall has to be built, and it is the size of a man, the stature of Christ. Although redemption has been obtained for us, we have to work out our own salvation all the same. But there is no roof to the New Jerusalem. There is no fear of destruction. All are saved. "Let him that stole, steal no more, but rather let him labour." We may

imagine the walls as being built of red brick—red for faith. The white mortar or the structure is love, and the straw used to make the bricks is hope, for it shows which way the wind blows—and a drowning man will clutch at it. This is the building up, or edifying, which goes to make the New Jerusalem, Faith, Hope and Love.

The light of Grace is green, showing the way to safety; but the light of the City set on a Hill is the colour of Truth—it is pale because it is the reflection of the Truth, and Truth is all golden.

Safety is the first meaning of Redemption, and is denoted by the wall. There is no roof because there is no fear of thunderbolts. The thunders of the Spirit are the still small voice to the Christian, though they may be fraught with terror to the indifferent. Safety does not mean immunity from danger in the ordinary sense. To avoid danger in this sense would not be a Christian part. It would be ignoble. Safety means proof against evil. It means that a man can be relied upon to resist evil, and not to acquiesce in it. It denotes one who is ready to fight for righteousness. The New Jerusalem embraces all such.

> "The True thy chartered freemen are,
> Of every age and clime."

The life to come is immune from evil; so is the Christian life here as long as a man is true to his conscience.

> " No harm from him can come to me,
> On ocean or on shore."

This salvation also means wholeness, or health. This does not consist in any fantastic spiritual healing, or faith, but in absolute freedom of conscience, which should constitute the Christian's daily life, because forgiveness is his daily duty. To have one's conscience free means always to make good, as far as we are able, all that we may have done amiss. It means perfect freedom. This sense enables a man to endure anything. Salvation means Victory—the palm-branch.

XVI

THE TENTH FOUNDATION—CHRYSOPRASE : GOLDEN YELLOW (TRUTH)

TRUTH is represented by the golden yellow of the sun, as being *the* Light, and the thing of supreme value. We have laboured the distinction between Truth and the Truth. The whole city is of gold, hence it is a City of Truth. What would be the use of it if it were not? Everything must be brought to the test of truth, and it is by Reason that we apprehend it.

Reason by itself is not sufficient, it cannot explain the world by itself. Yet nothing is ever gained by disparaging reason. Truth has to be faced sooner or later, whether in the individual life or in the life of the world. The progress of truth is ultimately irresistible, as is the attack of human reason. There is no fact in the world which can be accepted except on grounds of reason. History and science sum up these facts for us. They reject all that reason cannot explain. They regard as doubtful everything which is not

vouched for by experience. If religion appeals to history and science, it must submit its facts to the same test; if religion insists on the acceptance of historical facts, it must submit them to the same canons of criticism as for history and science. But the interpretation of the facts is quite another matter. That is where conscience comes in. There is no real room for divergence over facts, but there is room for all diversity of opinion if it is a question of doctrine and interpretation. As in medicine the interpretation of the facts, or diagnosis, is really the critical test, so in religion it is the interpretation of the facts of life that really counts, and that is where conscience comes into play. To order our lives by facts is simply to live by nature, by reason and common-sense. To live by faith is to live according to a definite interpretation of life, to mould our lives by conscience, by what that interpretation teaches us ought to be the case. This may be to our own damage. It may involve doing acts which are, from the point of view of pure reason, positively injurious to us. That is where the life of faith is higher than the life of reason, and calls for denial of self in order to express truly one's real self. It heightens the idea of goodness from the immediate

good of ourselves into a good not yet attained, but realisable through our own act. In an ordinary way, if we say something is not good for us, we mean that it is fraught with danger to ourselves. But in religion when we pronounce an action to be not good we mean that it is one which will lower our conception of the good; although it may be positively beneficial to us, it may endanger our ideal. In other words, to science a good action is one which is justified by reason, as beneficial either to the individual or the community. To religion the only real good is life and action which harmonise with reason and *conscience*, with the ideal which our faith holds before our minds.

To the Christian the Truth realised is Love. It is the simple ideal both in his individual and corporate life. But it does not dispense with reason, and reason still saves Love from losing touch with reality. There will always be that twofold point of view which in the larger life of the world we should call political and moral, and in the smaller circle of the individual we should distinguish as reason and faith. To act in harmony with natural law and yet be inspired by a supernatural faith is the secret of real Christianity.

A city set on a hill cannot be hid, and truth will shine wherever it is found; it will illuminate, however dark the surroundings; and all action gains from it its convincing and victorious power. "Thou shalt not bear false witness against thy neighbour" thus becomes Thou shalt be true—true in act, as well as in speech; true to oneself—one's ideal—one's faith—one's love, and then one cannot be false to anyone.

XVII

THE ELEVENTH FOUNDATION—HYACINTH : BLACK (HOPE)

THERE is a great uncertainty about this precious stone. But with the help of Pliny and Philo there is not much doubt that it is a very dark red, practically equivalent to black. Black as indicating Hope is very suggestive. When Love seems to have vanished, Hope is still left. The story of Apollo also suggests the same—Hyacinth springing from the blood of the youth betokening Hope. So the all-red route of Faith is darkened into life, and blackened into Hope. "Where there is life there is Hope," shows the universal range of this quality. It is indeed Nature's best and unique gift. She cannot give more. Faith and Love must be developed from elsewhere, but Nature endows with Hope, associated with Youth and Spring.

The two tables of commandments are here rounded off, as the whole twelve also represent the two hemispheres. "Thou shalt not covet" is transformed into "rejoicing in

hope." The cure for coveting is in the perennial hope which is bred not only by the prospect of future life here, but hereafter. That which is unattainable here may be ours in a future life, and indeed if we admire what others have, instead of envying them, we can always work for the same ourselves. Yet, of course, there are many things which cannot thus be got by any means. There is then the prospect that God, having denied us one thing, has some better thing in store. Hope is very naturally associated with the innocence born of childhood, and of freedom of conscience and will. There is always hope where there is freedom, not the slavery of sin or of desire, which constitutes coveting, but freedom to be what we really will to be.

The first table of these commandments represents a devolution from above. The first six qualities are descending from heaven —Love Divine, Joy, Peace, Grace, Repentance, Faith. On the other, the human side, man ascends up to faith. Hope succeeds to the human love of life; Truth, Redemption or Salvation, Forgiveness, Patience follow. But it is all the gift of God. The Hope of early life is evanescent, it is something in the past, that we look back to, and rarely can we find our hopes fulfilled. Happy indeed are we

when those hopes and aspirations are filled, but usually they disappear like the morning mist. But if they disappear and vanish, new hopes are born. Hope is nascent. It is always springing up again—springs eternal—being born again. So new hopes of God and heaven come to the world from age to age. Hope becomes crescent, in the midst of failure always growing. Faith is left alone at the Cross, because it is Faith alone which can see any meaning in the pain and anguish of life; but Hope is early at the Tomb, for there is still the Hope that Life will rise again, and will go on growing—that Love cannot really die.

Of all hopes that of reunion is the most persistent, that some day the ties of earth will be renewed and its flowery bands will once more be united. It doth not yet appear what we shall be, but we know that if He shall be manifested, we shall be like Him.

XVIII

THE TWELFTH FOUNDATION—AMETHYST : VIOLET (LIFE : LOVE)

Love and Life—the First and Last—are equated by S. John. The White of the Jasper, and the Violet of the Amethyst, show the Scale.

> " Life like a dome of many-coloured glass
> Stains the white radiance of eternity,"

until death tramples it to fragments. The white radiance of love is stained with the violet rays of our human life and human love. It is this last foundation which possesses a peculiar charm. There cannot be any doubt that it was chosen as being the charm against the habitual excesses of the Greek, both in drunkenness and in his love of women. It is from the Greek that the combination of wine and women got its origin. It is not quite fair to women, no more than the tenth commandment. For it is still less complimentary to be classed as goods or chattels.

Still, these things belong to the days of ignorance which God winked at. Yet there is a good deal of it left. A woman is still regarded as the property of her husband to a large extent. She must be put on absolutely the same level as regards divorce. There could not be a more patent piece of hypocrisy than the arguments used for retaining the law as it stands. The representatives of the Church are as much to blame as anyone. Their desire to abolish the law of divorce is no excuse for refusing to do justice to women. It is not a question of theology, it is a question of the elementary rights of citizenship.

It has already been argued that a mutual agreement should be terminable by mutual consent. Nothing is gained by asserting in this particular that men and women ought to be angels. They are not, and never will be in the mass. Mutual consent would imply a friendly parting and a recognition of mutual duty to any children. The Church has, of course, the right to refuse to recognise divorce. She can refuse to marry, and she can attempt to revive antiquated and mediæval forms of discipline. Such action may or may not be beneficial in individual cases, but it cannot be reconciled with our charter of freedom. The Church has no right to exercise discipline

apart from the State. She has unique opportunities of influencing legislation. Bishops in the House of Lords, parsons in the pulpit, and in the highways and byways, as well as in the homes. If she cannot thus bring about legislation it is extremely questionable if she will attain her ends by "discipline"; it is equivalent to passive resistance on the part of the ordinary citizen. It may seem to succeed, but experience shows that she may do so at too great a cost. In a heathen country, where government is in the hands of those who are not professing Christians, such action is necessary and inevitable. In a Christian country where everyone has his share in the government, it would probably only provoke opposition without gaining those whom it was designed to win. More will be gained by an appeal to pursue a high ideal than by the attempt to *force* people not to do what the law of the land allows them to do. In any case it is high time that the Church awoke to the unreasonableness of demanding any course of action from men and women of to-day just because of an *ipse dixit* in the Gospels.

The question of drink is similar. The amethyst naturally suggests it, as being a charm against drunkenness. Prohibition is

an interference with freedom, which, in this country at any rate, is not likely to have the desired effect. But education is doing its work, and there is every prospect that in a few generations the attitude of the general mass of the people towards drink will be one of sober restraint. The worst offenders to-day are those husbands who, without getting drunk, spend such a disproportionate amount of their income on drink. They would not like their wives to drink as much. But why shouldn't they? Sometimes one is rather sorry to find how much one has spent on oneself, both in drink and smoking, instead of on someone else.

Time always brings in its revenges. Nature does not allow life to be despised. Him who despises life she either makes miserable or makes him commit suicide. Life at its worst is something of absolute value. "A magnificent temple," says Gibbon of St. Sophia, which seems to have contained all the above colours in marble, "is a laudable monument of national taste and religion, and the enthusiast who entered the dome of St. Sophia might be tempted to suppose that it was the residence, or even the workmanship, of the Deity. Yet how dull is the artifice, how insignificant is the labour, if it be compared with the

formation of the vilest insect that crawls upon the surface of the temple!"

If that is so, can the sceptic maintain that the worship of Jesus Christ as the Son of God is irrational?

XIX

THE CIVIC IDEAL OF CHRISTIANITY

"And when he drew nigh, he saw the city, and wept over it."—Luke xix. 41.

"God made the country, but man made the town," is a well-known proverb. It contains an important element of truth. Every inhabitant of the country can look out upon the world of nature and see that it is beautiful. But there are large sections of the population in our modern towns who have never seen the beauties of nature. Ugliness surrounds them on all sides. Dirt and smoke are their atmosphere; bricks and mortar are their scenery. Yet it contains only a partial truth. Man in the country is no more virtuous than man in the town. Where every prospect pleases it too often happens that only man is vile. The city, with all its hideousness, contains the elements and attracts the forces that make for progress. The history of civilisation is the history of cities. Babylon, Nineveh, Jerusalem, Alexandria, Athens, Rome, Florence, London—these all mark epochs in

the progress of the human race. Our great modern cities mark the acme of the achievements of the human mind. We cannot but be struck with wonder and astonishment at what man has invented, and what man has conquered.

The obstacles which have been surmounted; the miracles of science and of art which have been performed; the labyrinth of human activities which are embodied in the modern city, baffle description. Yet with all their glories, our modern cities are, we are bound to confess, but splendid failures. With all their marvellously intricate organisation, they are but disorganised masses. With all their noble works of art, they are but shapeless heaps. With all their untold wealth, they are but nests for poverty to lie in. With all their culture and refinement, they are but dens of ignorance and vice. Yet such we can only see them to be in the light of what Christianity has taught us they ought to be. They are not such in comparison with ancient cities. It has become the fashion with a certain school of rationalists to depreciate modern conditions of progress for the purpose of throwing doubt on the emancipation of life effected by Christianity. They argue that whatever progress we have made has been due to our mental

culture. Their contention is as baseless as it is graceless. Our mental culture is not superior to that of Plato and Aristotle. Yet Aristotle regarded a slave as an animate property, having no rights of his own—a different piece of humanity altogether from the freedman. Plato, who embodied many impracticable ideals in his Utopia, nevertheless despaired of any pure married life in his ideal republic. These are but two instances in which Christ, and Christ alone, has revolutionised life. The political independence and the freedom of thought of the working classes of to-day; the purity of the married life of the average citizen, can and must be claimed as signal triumphs of Christianity. No doubt we have not surpassed or even rivalled the triumphs of ancient art. But genius is independent of progress and cannot be taken as a criterion. As a matter of fact, London with all its barbarities is a Paradise compared with ancient Rome.

This is not the place to descant on the conditions of life which Christianity found in the Empire. The hopeless misery of its millions of slaves, to say nothing of the parasitic life of its lower classes of freedmen; the loathing and despair of life which marked its wealthy few; the utter corruption of its women; the

savage licentiousness of its men; the wholesale massacre of its children—these are sufficient to indicate that in comparison with that age we are already living in the kingdom of heaven. But we have no room to boast. It becomes us rather to consider those ominous signs which do recall the decay of ancient Rome, and to give heed to the Spirit's voice which calls us to fresh conquests, "To-day, if ye will hear his voice." There are warnings for us in the abject condition of the poor, in the thoughtless extravagance of the rich, and in the tendency to ignore and despise the value of faith and religion, which call to our minds some of those fatal signals of destruction.

Yet there is an enthusiastic vigour, an unmistakable strength of mind and soundness of heart visible on all sides which fill us with hope for the future. Christianity has as yet hardly attempted to shape an ideal of city life. Our cities are still meaningless heaps of houses and humanity. The civic ideal of Christianity is only now beginning to dawn upon our minds.

It is necessary for us to recall certain conditions of the history and evolution of Christianity in order to understand why this is so. Christians were driven out of Jerusalem. They were persecuted out of Rome until they took refuge under the earth. Consisting as they did

largely of slaves, they had no part or lot in city life. The first ideal of Christianity was therefore of necessity an ecclesiastical ideal. That is to say, it was necessarily organised at first as a society independent of and altogether separate from the society which made up the city or state. When Christianity came into its own the splendours of Rome had departed, the ancient city was no more. It came into an Empire. Its first task was to defend that Empire against the hordes of barbarous tribes which were preying upon it, and to consolidate it into one organised unit. The Roman Empire became the Roman Church, and to Christianity in the shape of the Roman Church we owe a consolidated Europe. The time of modern cities was not yet.

Christianity has not yet had time to formulate a civic ideal. It is being formed now in the so-called Socialistic thought of the age. It has heretofore been rigidly ecclesiastical. It has indeed been allied with the State. But it has nevertheless kept absolutely distinct as a society. New denominations have sprung up, but all following the same line. There has been no attempt as yet to embody the city in a church—to make the city a self-contained brotherhood—to read into the city itself all the spiritual meaning of the body of

Christ. That is what the Christianity of the twentieth century will have to attempt. The tendency to-day is for more and more government to be devolved upon the local cities. Nations are tending to become agglomerations of self-governing bodies. I don't suppose Belfast would object to Home Rule for herself. Perhaps we are to look for something of this kind as a solution of the Irish question. At any rate the self-governing functions of all cities are increasing. Christianity will sooner or later have to abandon its ecclesiastical for a civic ideal. It will have to get rid of its denominations and put in their place cities, to endeavour to transfer all its ideals of a body of Christ from a denominational body to a civic body, to make the city into a real connected spiritual organisation, in which the city life is as well organised and as well provided for as we seek to make our church life, in which all the energy which is now spent on perfecting an individual denomination or church is concentrated on perfecting the life and activities of the city, in which, in short, the Church instead of being an independent society, existing in a city, will become as much one of the integral parts of the city as its tramways.

"When he drew nigh, he saw the city, and wept over it."

We are inclined to think that Jesus and His disciples were for ever moving about in the country, in the corn-fields, over the green grass. We think of His going down to the lake as to a quiet seaside. Far otherwise was the case. Jesus spent His life among multitudes. His early life was spent in a city with a teeming population. His work was almost entirely in cities. Hence the brief snatches of rest on the mountains or in the desert. Round the lake itself there were no less than nine cities with more than 15,000 inhabitants. "When he saw the city, he wept over it." He was in exile from the great, the holy city. Had His teaching been accepted there, had His voice gained hearing there, the whole course of Christianity would have been changed. But he was compelled to deliver His message and to preach His gospel in the cities of Galilee. He would weep again on seeing our modern cities. The pity of it, that our cities are so modern and yet so out of date; so recently built and yet so soon to be unbuilt; so much gigantic waste of labour in putting up what must inevitably be pulled down. He weeps to see how little of His teaching has been realised in practical life. But we do not lose heart. Why? Is it because we have got wealth on our side? Is it because we have got might on

our side? There are those who think that in the last resort Might will be available to bring in the new kingdom. But the idea is illusory. It is indeed quite true, not only of this country but of others, that if the ruling powers refuse to progress, revolution is inevitable. But does history lead us to expect that Socialism would be the result? Might may oust the present possessors and rulers, but is there the slightest guarantee that it will replace them by better?

Did the French Revolution usher in the kingdom of heaven? It certainly destroyed the existing society, Church, parsons and all. But what did it put into its place? It replaced it by an individualistic tyranny which was not only a terror to France, but a menace to every social community in Europe. Is France better off to-day in any single particular with its Republic than we with our limited Monarchy?

If Might is all our hopes can depend on, then our hope is equivalent to despair. Revolution is only a desperate shift when all hope is gone. How long shall we retain this hope? We shall retain it as long as we believe that right must ultimately prevail over might. Now I ask you seriously to consider whether it is possible for us to retain this conviction in the midst of the material forces that are against us unless we believe that Right is

somewhere enthroned in the universe. As Christians we are saved by hope because in our very hopes we read the yearnings of an Eternal Goodness and Righteousness which inspires us with them; because we do not simply see Christ yearning over Jerusalem 2000 years ago, but are conscious of His yearning over us to-day, and filling all of us with glimpses which may make us less forlorn.

He weeps at the heaps of houses in which humanity is herded together anyhow. The civic ideal holds before us the picture of a city on the lines of the Heavenly Jerusalem. The Seer saw a massive structure, a perfect cube of equal dimensions 15,000 miles each way. There is a vision of spaciousness and fresh air. The city of to-morrow is three or four times the area. There is a quick and efficient service along spacious roads and streets which keeps one end in constant touch with the other. The houses are mostly built by the city. They are varied in character and size. But they are all pleasant to look at, and pleasant to dwell in. There are no back streets. Why should there be? They are the invention of the devil. They are the hot-beds of disease, drunkenness, immorality and crime. There is no slum-land. If a man cannot keep a decent house decent when he has got one, he is placed in a part of

the city where he has to live under supervision until he can. There is room for everyone to breathe; room to live and let live. Is it practicable? Yes, to demonstration. When the land comes into the hands of the State, such cities will be a feasible thing.[1]

Why should not the State "redeem" the land from landowners by some such system as "tithe-payers" redeem their "tithe"?

At any rate it will probably be admitted that the city should really reap the benefit of increased values, however this may be ultimately achieved.

He weeps at the sad plight of so many children. Few things would stir His heart more profoundly than this, who took the children in His arms and blessed them, and who saw in a child the emblem of a Christian. In the New Jerusalem there are schools in the country, surrounded by the beauties of nature. There the child life is removed and there it is educated, fed, clothed, housed, and taught under the best conditions, for three parts of the year, and for the other part the children come home and renew their connection with the family. This is the only way to cure

[1] If it had not been for the war the increased taxation of to-day would have made it easy. Land should be held from the State on parson's freehold with rent.

slums. Hostile critics will at once say it is the road to pauperism. The very reverse is true. Slums are the perennial spring of paupers. Get a child out and teach it self-respect and it will be ashamed to be a pauper. However good the accommodation of our present schools may be, however good the teachers, a large part of the education is wasted because the children learn or unlearn more in the streets or at home than in school.

He weeps at the poverty—the numbers on the point of starvation, the unemployed. He had compassion on the multitudes, for they were as sheep not having a shepherd, distressed, flayed alive and scattered. How does the New Jerusalem solve the problems of poverty and unemployment? The city makes it its business to see that everyone is doing work, and to find suitable work for the workless. Everyone's employment is registered, and no one is allowed to remain idle. There are no gentlemen at large in the New Jerusalem any more than madmen. If a man will not work he has to do so under supervision. The city itself is the chief employer, but not the only one. But the city has charge of the Food Supply—at least the essential food, such as bread and milk, and approved food for infants; medicines ordered by doctors are supplied free. "I

saw a pure river of water of life," and a tree of life whose leaves are for the healing of the nations. Is it practicable? The money spent on poor rate and charity would almost meet it.

He weeps at the fatuous wealth, the folly of it all. How hardly shall they that have riches! In the New Jerusalem individual wealth as we understand it now will be impossible. I see rich men happier on a fraction of the incomes they now have. But men can still make money and save money. But over a fixed amount it goes into the common capital of the city—not indiscriminately, but every man is given the credit of all he raises for the city. If it is said that this would take away all incentive, I reply that this would only be the case if there were a dead level of income. The incentive remains. If £1000 were the top level, it makes as much incentive as £50,000. On the contrary, a new incentive will be supplied. At present who gets credit for all the rates and taxes he pays and earns for the city and state? No one. In the New Jerusalem this will be chronicled and every one will get the credit of what he does, and I see a new race of peers who have earned their titles by what they have earned for the city, and whose enterprise has helped it to health and wealth.

He weeps at its vice—the inhuman social

vice—the pestilence that walks in darkness. The Seer of the heavenly Jerusalem says there shall in no wise enter into it anything unclean, or he that maketh an abomination or a lie; without are the dogs and the sorcerers and the fornicators and the murderers and the idolaters, and everyone that loveth and maketh a lie. In all our dreams of a city of God it serves no purpose to ignore the fact that no social Paradise can be maintained without a stricter and therefore kinder supervision of the lives of the people. We have in these days got somewhat intoxicated with the idea of freedom. What do we mean by it? Do we mean freedom to speak the truth, freedom to express our convictions, freedom to live a pure life, freedom to protect the innocent and weak? Or do we mean freedom to publish lies, freedom to undermine other people's convictions, freedom to marry and beget children and to beat one's wife and starve one's family? In short, do we mean freedom to do anything and everything that we can show to be for the good of the city, or freedom to do anything we like at the city's expense?

If we mean the latter, then freedom will have to be stamped out of the New Jerusalem, and the free man will have to be put into fetters.

Poverty is the source of degradation, but poverty even in its worst form is not the same as vice. If those who tell us that poverty is the only source of vice are right, then the rich must be virtuous and the poor the most vicious. But they never are. If those who tell us that ignorance is the sole cause of vice are right, then the ignorant are the cause of all our misery. But they are not. Our worst ills are caused by those who know too much and mislead the ignorant. There are sinners amongst rich and poor, but the main point is, there *are* sinners. We are all sinners in as far as some of the acts of our lives are concerned, but we are not all devils. Yet there are devils, and they must be unmasked and hunted out of social life.

This vice necessitates another branch of city life—the Church. He weeps at the disorganised work of the Churches, at their impotence and cowardice; at their petty quarrels and foolish incapacity. The Seer saw no temple in the New Jerusalem after it had arrived. The New Jerusalem on earth will have no temple in one sense, no denominations, no fanatical partisanship, but only because the Church itself has been merged into the civic ideal. It is now an integral part of the city's

life and activity, the agency for supervising and instructing the life of the people; whose work is recognised as national in importance, as it is universal in its range. There can no longer be one law for the parson and another for the people. Bishops are no longer rulers but fellow-citizens with the saints. Their salaries and pomp can help to make more real "livings." It is to the social side of Christianity that we are to look for a solution of the problem of unity, whether here or abroad. It is the political and economic necessity which will ultimately force Christians together, who neglect the plain duty of recognising each other. Churches must enter into a working agreement if only for the sake of city life, or of the world's life, even if they cannot sign a common doctrinal agreement. When will these things be? When the two forces represented by traditional Christianity on the one hand, and the social science of to-day on the other, blend into one; when Christianity and Socialism have kissed each other. The State cannot afford to allow the work of religion to be impeded any longer by the pious incapacity of warring sects. As in the case of education, it must take the matter into its own hands; pool religious endowments; institute Civil Service examina-

tions, without theological tests, for different grades of religious workers at home and abroad, and then they can sort themselves as they please. The Cathedrals and Parish Churches, of course, belong to the State. The State cannot allow the pulpits of a *national* Church to be occupied by anyone. Those who prefer to run their own private show can, of course, do so without State aid. We stand to-day where the first disciples stood, facing an unknown future and a grave crisis, as they asked, "Wilt thou at this time restore the kingdom to Israel?" Our answer now as then is, that we cannot know times or seasons, but must wait for the promise of the Father. When the Christian Church is clothed anew with power from on high, then we may expect the kingdom to come with such power that every eye shall see it.

XX

JERUSALEM : A POEM

Sunt sine crimine, sunt sine turbine, sunt sine lite,
In Syon ædibus editioribus Israelitæ.

I

MELCHIZEDEK brought oil and wine
To cheer the warriors, faint and battle-worn,
By passion torn
And tyrant wills that ruthlessly combine
Against the undivided line
Of noble natures heavenly born.

II

King of Salem, King of Peace,
Bringing joys that never cease,
Pouring out the balm of life
On the wounds of earthly strife,
Shadowing forth the golden days
When the mind, absorbed in praise,
Borne aloft on wings of prayer
Past the bounds of space and care,
Now by faith and hope receives
All the good that it conceives,

Thou didst not come from the cold sod
To mingle with the dust again,
But from the citadel of God,
Where Love and Truth for ever reign.

III

Craggy rock,
Nature's bulwark against battle shock,
Valleys deep
That scour thy sides' embattled steep,
Pinnacled hills
Thy outposts, flanked with rushing rills,
Desert plains
Disarming man's close-planned campaigns,
Thus God defends the place, where dwells
His name
And endless fame,
His holy habitation,
From every nation
That would not hold His name in awe,
Nor venerate His law,
But would confound His nature and revelation.

IV

So sure a fortress God maintains
Within His world to work His will,
And true religion's laws sustains
Against the barbarous hordes of ill.

No work divine is wrought by chance,
God's will is man's inheritance;
Through ages long His purpose runs
Beyond the reach of myriad suns.
The light of heaven has shone on earth
Ere since its molten form had birth,
And has transformed its vapour wan
Into a dwelling-place for man.
Destined for greater empire, he,
The vicegerent of Deity,
Base-born and earthy still remains,
Unless through Love and Truth he gains
The second birth the Spirit gives
To him who in the Word believes.

V

First Edom proud his stubborn face
Opposes to the chosen race.
No place or portion will he grant
At all to the Church militant,
By unbelief supplies his need
And scorns the use of faith or creed,
Religion was for cowards made,
Its virtue this—to be afraid;
In ignorance lies all its wealth,
In pain and penury its health;
Pleasures for priests alone abound,
But with the faithful are not found;

Reason's no part in all its plan
And issues not from God, but man.
With such ignoble reasoning fed
The unbeliever shakes his head,
Assured that earth has nought to show
More fair than what his brain can know,
While all the unseen infinite
Is comprehended in his sight,
Revealing all its treasured lore
To fools and dullards, while the door
Of Wisdom is securely barred
To those whose childlike mind is marred.
To simple faith belongs the grace
To see and know the Father's face,
And evermore to hear the voice
That makes the heart leap and rejoice.

VI

Here Amalek in ambush lies,
His lawless host all right denies,
Figuring Sin's incessant raids
By ever-varying ambuscades
Upon religion's ordered laws
Which bind the world to its first cause.
The God on Sinai's mount revealed
His purpose has in laws concealed;
Obedience is His primal call
Upon His creatures one and all;

The will to do is first and last
Above all sacrifice or fast,
And sin is disobedience
Whate'er the pretext or pretence,
Which must be wiped out of our life
To conquer Amalek in the strife.
But no device of human kind
Avails to give the contrite mind,
Nor is there need to supplicate
An angry God in jealous hate,
For Love itself takes sin away
From those who own the Spirit's sway,
Admitting Truth within the breast,
Entering once more the promised rest
Which God prepares for those who love
The fellowship of souls above,
And walk within the saving light
Of those who seek to do the right.

VII

David the royal ancestor now takes
Jerusalem for his sure defence,
His sheep forsakes
At the high call of Providence,
To build a temple of the Lord
Which should supplant
The spear and sword
And give the pastures where souls do not want.

VIII

On earth our conflicts never cease,
New foes arise to break our peace
However well our schemes are planned,
Though with the best our walls are manned.
Man's natural inheritance
And common foe is ignorance;
Under its leadership combine
The forces of the Philistine:
Ubiquitous its fertile seed,
Incorrigible as the weed.
Defeated here and quite wiped out,
It springs up there with louder shout,
Making its aim to imitate
Religion's uniform and gait,
To find a refuge in its fold
And take it for a sure stronghold;
As if religion were designed
For nothing but to make men blind,
To put out knowledge with a text
And barter this world for the next.

IX

Almighty Father of mankind,
  Thy laws have shaped our little world,
Thy judgments too we learn to find
  Amid our human chaos hurled;
We thank Thee that all laws above
Thou hast inscribed the law of love.

We see Thee in the endless strife
  That ever lifts Thy creatures higher,
In all the warfare of our life
  Waged for the truth through sword and
    fire,
Thy love in written scroll has wrought
The miracles of time and thought.

We hear Thee in the strains that throng
  Both youth and spring at matin prime;
Thou art in Sorrow's evensong
  When Death proclaims the end of time,
Unconquered still in every fight,
Love presses upward to the light.

We feel Thee in the pang of heart
  That whispers to us, "Thou art there,"
Thou hast obtained the better part
  Within our spirit's native air,
Redeeming all our labour lost
At Love's incalculable cost.

We guessed that Thou must be our guide
  To take in hand our wayward will,
Since Love was ever at our side,
  The balm of every human ill,
How couldst Thou leave us orphans here
With no remembrance but a tear?

We know Thee now in flesh arrayed,
The Saviour of our human race;
Thy glory we behold displayed
In Calvary's miracle of grace,
We know the truth that Love must rise
Imperishable to the skies.

X

Jesus Christ brought grace and truth from heaven,
To mortals given
To be the Saviour of the World
In error hurled;
To bear its sin and sorrow
And give a brighter morrow
In worlds unrealised before,
Renewing youth
By Love and Truth
In one communion blest for evermore.

XI

Son of David, son of God,
Humbly Thou our path hast trod,
Learning from Thy childhood's days
How with men to perfect praise;
In the temple Thou must be,
And Thy Father's house canst see
By the Spirit's heavenly lore
Poured upon Thee more and more.

Daily there Thy teaching brought
Love and Truth to those who sought,
Giving sight unto the blind,
Healing all diseased in mind,
Making deaf and dumb to praise
Their true Father's wondrous ways.
Thus Thy heavenly witness gave
Commissions—all to seek and save,
And in every heart to make
Temples for Thy own dear sake,
Living wills subdued by grace
Brought into Thy dwelling-place,
Minds illumined by Thy light
Worshipping in truth and right,
Till all Thy chosen meet around Thy Throne
Within the New Jerusalem—Thy Father's own.

XII

The temple now adorned
With goodly stones,
By heathen princes scorned
Upon their thrones,
Now stands a monument to the God of Law
Whose judgments must be held in awe.
Solomon's glory and his gold
Endured an hour,
But not arrayed in wealth untold
Like Nature's flower;

So not one stone upon another shall remain
While Love and Truth eternal sway maintain.

XIII

Not within temples made with hands
The Father with His children stands,
Confined to gorgeous ritual
And flaming ceremonial,
But in the contrite heart and true
He comes to sup with me and you.

XIV

Christ, the good Shepherd, leaves alone
The massive walls of sculptured stone;
He came not for the Jewish race,
But for the World in saving grace.
He chooses for His sheep's new fold
The Gentile court, the World's stronghold.
All Jewish merchandise drives out
With all their wares in headlong rout.
His sheep no strangers are to God
That they should fear His scourging rod,
But well they know the Shepherd's voice
And in His pastures all rejoice.
The Father seeketh such alone
To worship Him in living stone.

XV

Now quickly comes the Pharisee
To know by what authority
Such innovations have been wrought
In what the Law has always taught.

XVI

One with the Father from above,
His only warrant, Truth and Love,
All other teachers are but thieves
And robbers, whom no sheep receives.
None such can enter by the door,
For that is love for evermore.
Thieves come to kill and to destroy,
To rob the sheep of all their joy;
Hate is their motive—and their thrall,
And falsehood brands their spurious call.

XVII

No law itself has binding force,
The living Will must give it course.
The Jew held his traditions vain,
And sought his law still to maintain,
When Truth had vanished from his heart
And Love had lost its better part.
The living Word their falsehood shows
And straightway turns them into foes.
Malignant Hate possesses them,
The Devil now holds Jerusalem.

Strange that it ever could be thought
That hate and murder can be wrought
To serve the God whose name is Love,
Usurping all the powers above;
Yet such ills can Religion cause
Which makes a deity of laws.

XVIII

Now Law and Hate
Confederate.
The nation crucifies
The Love which for their own sake dies.
We have a law, and by it He
Should die without authority,
Because He made both Truth and Love
The eternal Law of God above.

XIX

The ensign of the cross still stands
And bears its witness to the hands
Of Hate and Falsehood, which still slay
The witnesses which show the way
Of Love and Truth to sinful men
And crucify their Lord again.
For Hate may murder and destroy
And rob the world of every joy,
But not one good thing can it give
By which humanity must live.

Its devil's work the incarnate Love
Was manifested from above
To banish and eradicate
Out of the Father's new-born state,
And thus our life to recreate.
Nothing but hate can Hate still breed,
Sowing its foul malignant seed
In creatures which have living breath
Held captive by the law of death.
So Vengeance, fated to condemn,
Befell the old Jerusalem.
New powers of Hate traversed the sea
And set the new communion free
To rehabilitate mankind,
Enlightening its hatred blind
By Love's all-seeing golden Sun,
Triumphant o'er a world undone.
Death is to Love a falsehood grim,
A blight, miasma, vapour dim
Which must to darkness flee away
When Love brings back the light of day.

XX

The Lord is risen; His presence sure
  Encircles our uncertain life,
He hath not left us insecure
  To face the odds of human strife,
But now from heaven where He reigns
Our feeble fortunes He sustains.

He came on earth—a wanderer sad,
  Unheeded by the idle throng,
He made the anxious masses glad
  And turned the suppliant's cry to song;
Though now we cannot hear His voice,
We feel His presence and rejoice.

He trod the path of grief and shame
  To make the wounded sinner whole,
The troubled anguish of our frame
  Bore down upon His stainless soul;
But now the glory of the cross
Makes meaner triumphs seem but loss.

We lost Him for how long a time
  While darkness gathered round our toil,
We found Him in another clime,
  And now we share with Him the spoil
Of those who lose the life of earth,
And find in heaven a second birth.

The Lord is risen; with Him we rise
  From many a battlefield forlorn,
We join His progress to the skies
  By hands of prayer and faith upborne;
We struggle here in ceaseless quest,
We labour there in perfect rest.

XXI

The Paraclete now builds a structure fair
From heaven's own air
Descending to the mind and heart
In shadowy part,
The temple vast of Truth and Love,
That never shall remove
From mortal view
Till times eternal when
The star of Bethlehem
Shines o'er the New Jerusalem.

XXII

Upon a mountain great and high
The eternal City's ever nigh;
Founded by grace on grace it stands,
The cynosure of warring lands.
Its crystal light, like jasper pure,
God's glory, ever shall endure
As Love, within its ample hall,
And forms the structure of its wall.
Its first foundation too is love,
The first and last, beneath, above.
Of purest gold in furnace tried
Is built the City undescried,
Of Truth transparent as the glass,
Which mirrors all that comes to pass.
Its one and only street of gold
Contains in layers the truth untold,

Whereon alone redeemed souls
Walk, while all its splendour rolls
In never-ending vistas bright,
Reflected by its own clear light.
Twelve gateways pierce salvation's wall,
Whole, single pearls are one and all,
For all alike are saved by grace
Through which we can see Truth's face.
To Jew and Gentile, bond and free,
Its work must whole and perfect be.
Away from hatred of the East,
Love leads the way to the Lamb's feast.
By blessing, glory, honour they
Are brought into the king's highway.
Faith has its victories in the North,
Away from Unbelief leads forth,
Ascribing to the Eternal Light
His own riches, wisdom, Might.
Hope rescues from idolatry,
By power, virtue, purity,
Bringing the South to yield to Truth
The gold and glamour of its youth.
Still from the falsehood of the West
Grace leads us to our final rest,
And in Salvation's name we raise
Unto the Lamb our thanks and praise.
The Angels who watch by the gate
And minister to our estate,
When, as apostles, they are sent

Cleaving the world's old firmament,
To the Lamb slain they all belong—
Of the new life, foundations strong.
Love, Joy, Peace, Grace, Repentance, Faith,
Patience, Forgiveness, conquering Death,
Redemption with the Truth and Life,
And Hope to lift us o'er the strife,
They glisten now like many a star
And send their jewelled light afar.
The river of forgiveness flows,
Washing away all former woes,
While leaves of true repentance give
Healing and sight to all who live.
The tree of life with fruit of joy
Is daily given to their employ.
No temple need their souls who live
With Love and Truth and light receive
Which renders pale the sun's pure ray
And turns all night to perfect day.
As long as man on earth remains
The lamp of grace its light sustains,
To guide the nations to the shrine
Of Deity and Love divine;
Then Love alone the Truth shall be,
And all its perfect light shall see.
So vast the City, Truth alone
Can gauge its uncreated stone;
Its height and depth and breadth and length,
Its glory majesty and strength

Are measured for us by a man
Whose life was fixed by mortal span;
His is the unconquerable fame,
And Jesus Christ His peerless name.

XXIII

Creator Spirit, who hast made
These fiery orbs that round us glow,
Whose hands through distant ages laid
The seeds of life that heavenward grow,
Fulfil Thy purpose, kind and wise,
That earth may bloom like Paradise.

The life Thou gavest multiplies
In divers forms and fashions rare,
All creatures draw ungrudged supplies
From land and sea and ampler air;
But man who crowns Thy fatherhood
Hath need of some diviner food.

Thou gavest man a living Soul
Within the walls of flesh and sense,
He sees the vast mysterious whole,
Impregnate with intelligence;
He looks to Thee who gav'st Him breath
To save him from eternal death.

We dimly trace creation's plan,
  From age to age the task renew;
We look upon the Son of Man
  And see creation's end in view;
We reap the harvest of His strife
In trophies of eternal life.

The days and years draw on apace,
  Our time of sojourn waxes late,
We have no strength except Thy grace
  To renovate our poor estate;
Breathe on the life that Thou hast given,
And feed our souls with bread of heaven.

Creator Spirit, Man divine,
  Great God of immemorial fame,
In whom all energies combine
  That agitate this restless frame;
Guide Thou our currents to the sea
Of Thy sublime eternity.

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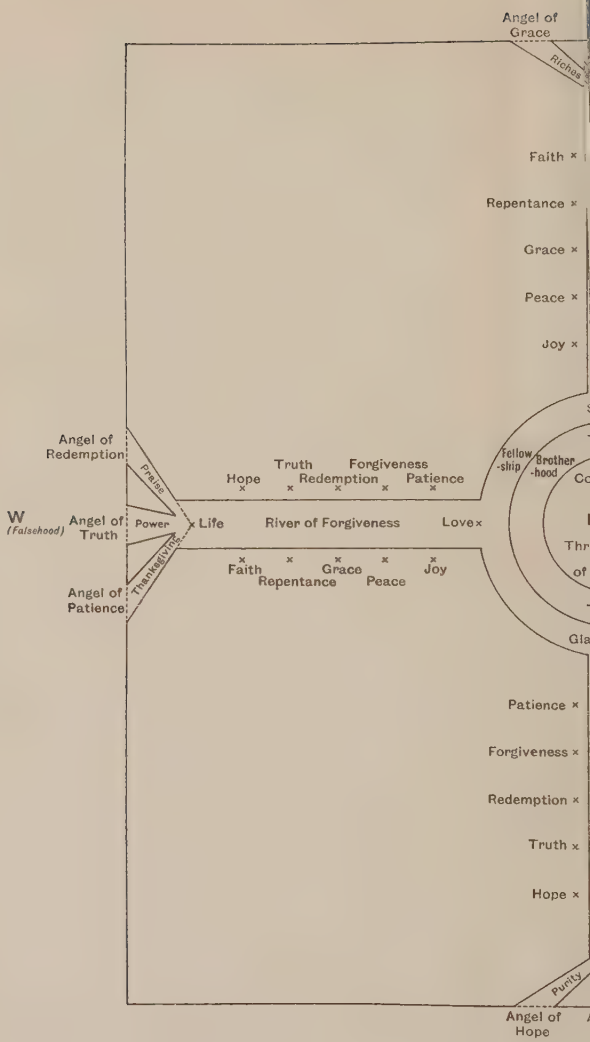
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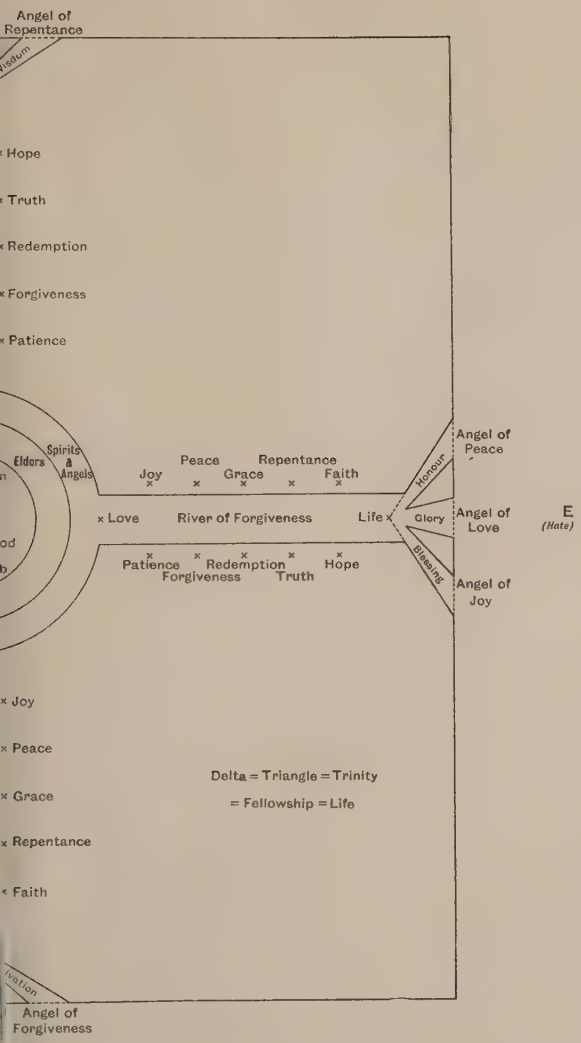
Angel of Repentance
Hope
Truth
Redemption
Forgiveness
Patience
Elders
Spirits & Angels
Peace
Repentance
Joy
Grace
Faith
Love
River of Forgiveness
Life
Patience
Redemption
Hope
Forgiveness
Truth
Joy
Peace
Grace
Repentance
Faith
Angel of Peace
Honour
Glory
Angel of Love
Blessing
Angel of Joy
E
(Hate)
Delta = Triangle = Trinity
= Fellowship = Life
Angel of Forgiveness

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